A Paradigm of Integral Human Development in the Thoughts of

PANDIT DEENDAYAL UPADHYAYA

Academy of Comparative Philosophy & Religion, Gurudev Mandir - Belagavi

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Editors

Dr. Madhumati M. Kulkarni

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& Religion, Gurudev Mandir - Belagavi

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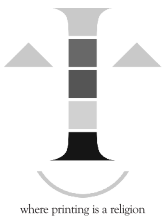

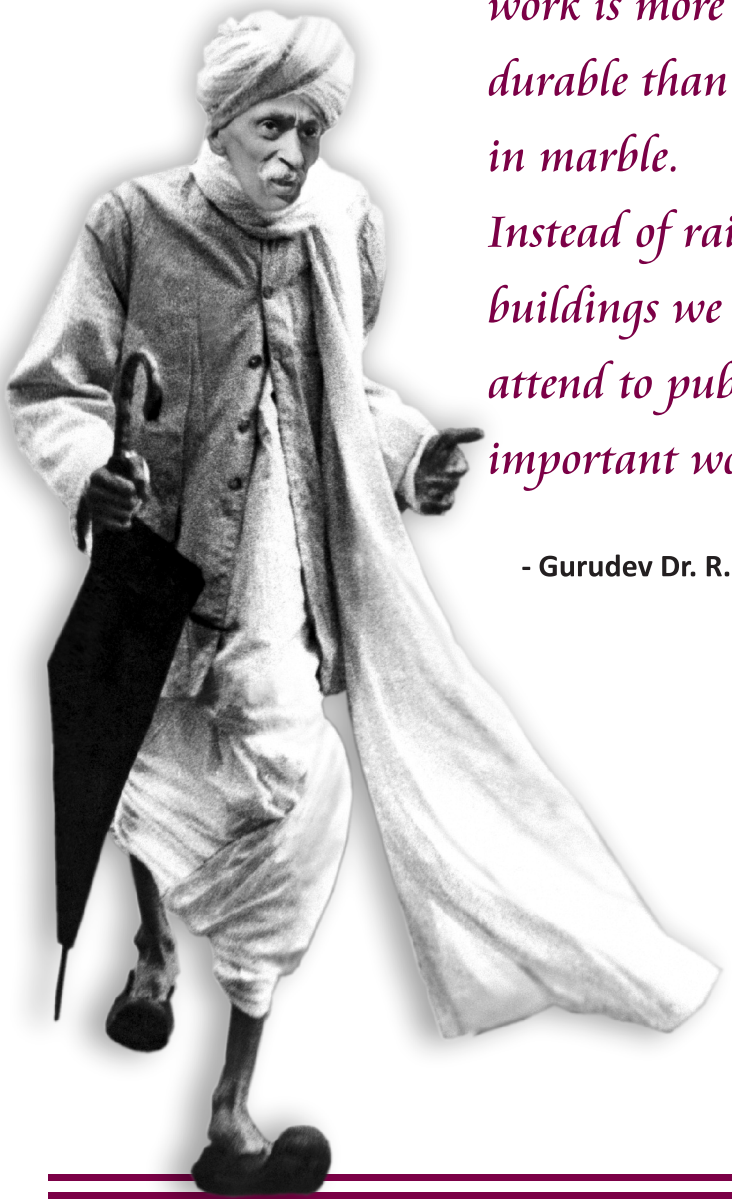

'The publication work is more durable than work in marble. Instead of raising buildings we should attend to publishing important works.'

- Gurudev Dr. R.D. Ranade

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELAGAVI

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Editors' Word

Esteemed Readers,

We are immensely elated and proud to place this work of Compilation of Research articles presented at the Three-Day National Conference on the occasion of Pandit Deendayal Upadhyaya's Birth Centenary during 21-23 May, 2016 held in our Academy of Comparative Philosophy and Religion, A.C.P.R. Belagavi.

There were over thirty research papers presented which encompassed various aspects of Pt. Deendayal's life and teachings and their relevance in the present context. Several leading erudite researchers across the nation including scholars of our own Academy took active part in it.

The Conference itself was very lively and enlightening. It veritably enthused the research scholars not only to explore and share the so-far-unknown vistas of Pt.Deendayal's personality and thoughts but they helped the researchers to emulate themselves as well. Both those who attended and participated in it and those who couldn't urged and inspired us to get it in the printed form and here it is for you all.

We heartily thank all the contributors and participants for enriching this work of Compilation.

We are beholden to our beloved Prime Minister, Shri. Narendra Modiji, Dr. S.R.Bhat, Chairman, ICPR, New Delhi, Dr. M.P.Singh, Hon. Secretary, ICPR, New Delhi, and other dignitaries who have been Prime-movers in making this Conference a reality.

Our special thanks to Adv. Maruti B. Zirali, Hon. Secretary, ACPR, Belagavi, for his keen interest and enthusiasm in goading us to bring out these research papers of the Conference in the form of a book.

We remain grateful to the Chairman, Adv. Ashok M. Potdar, Vice-Chairman, Vidwan Subrmanya Bhat, Joint-Secretary, Shri.R.G.Jakati and all the Members of the Board of Trustees for their cooperation and encouragement. We appreciate the tireless spade work done by Mr. Amit A. Betageri, Manager, Mr. Basavaraj Patil, Staff, ACPR, Belagavi. We are extremely thankful to the entire team of Impressions for their impressive printing of this Book.

Wish you all an insightful time in going through this compilation.

Editors

Dr. Madhumati M. Kulkarni *Dr.I.S.Kumbar*

Foreword

There is a famous saying in Kannada "Sharanara mahime maranada nantara". Means the greatness of dedicated missionaries reveals only after their demise. This is hundred percent true in the case of Pandit Deena Dayalji Upadhyaya. By nature he was far away from personal publicity. To have Name and fame never lured him. When Bharatiya Janasangh was formed in 1951 he was asked to assist Dr. S.P.Mukharji, the founder, by Param Poojaneeya Guruji Golwalkar the then Sangh Supremo. Deenadayalji slowly and silently but steadily built up the Janasangh and in 1967 with the help of a few others it was successful in forming the Government in M.P, U.P, Bihar and Rajasthan. Even then Deendayalji was not in the lime-light. When he became the President of B.J.S in 1967 he addressed the Historic Akhila Bharatiya Conference of B.J.S. in Calicut, Kerala state. Only then the media gave him publicity. After the sudden, mysterious death in the train at Mughal Sarai railway station in U.P. (Now Deendayal. Railway Station) on 11th Feb 1968, the country came to know his greatness. Though he was not a member of Parliament, both the houses Lok Sabha and Rajya Sabha under the initiative of the then P.M. Srimati Indira Gandhi paid glorious tribute to him and passed a Condolence resolution. Almost all the luminaries of the country offered their Shraddhanjali with utmost respect. It was at that time that slowly the Nation's attention was drawn towards the thoughts of Deendayalji. *Ekatma Manav Darshan*-- Integral Humanism-- propounded by Panditji attracted a serious debate among the Intellectuals, political thinkers and leaders of the country.

About four years back Academy of Comparative Philosophy & Religion, Belagavi in association with Rani Channamma University of Belagavi jointly organised a National Conference on *"A Paradigm of Integral human development in*

the thoughts of Pandit Deendayal Upadhyaya". Resource Persons from different universities in and out of Karnataka participated and presented their papers on different aspects of Integral Humanism. Now the organisers have published a collection of these papers. I congratulate all of them. I was requested to write a few words as a "foreword" for this publication. Even though I am neither a thinker nor an intellectual, I readily agreed to oblige their request just because I was fortunate enough to be with Deendayalji at several meetings of RSS workers. Once I had the privilege of translating his Hindi speech into Kannada.

It is better if the readers are provided a sketch of his life journey. In this book Prof. P.V.Krishna Bhat has dealt with this subject in his paper. I request the readers to go through it.

Parama Pujaneeya Guruji Golawalkar was the second Sar-Sanghchalak of R.S.S. from 1940 to 1973. He was not just R.S.S Supremo but a great Seer (Visionary). Our eyes enable us to see the outward world. We call this eye sight. Vision is different. Vision is deeper and beyond seeing outwardly. It is a divine experience also. There are some eternal truths that guide the humanity towards harmonious progress. Getting a glimpse of it and experiencing it is called Vision. Sri Ramakrishna Paramahamsa was a Visionary, So too Vivekanada, Mahatma Gandhi. Sri Guruji also join the same category. He viewed the true concept of Nationalism and experienced it. He presented it forcefully.

After Bharat attained Political freedom in 1947 the question was how to achieve the all-round development for our country. Of course Mahatma Gandhi had clearly declared that Bharat should become Ramarajya. Guruji also opined that our model of development should never be USA or USSR. It should be our own past glorious Vishwa Guru Bharat. But Pandit Nehru's mindset was totally influenced by the West, especially USSR the then powerful communist force. Nehru's thinking and

Gandhiji's thinking were poles apart. Unfortunately Gandhiji's era suddenly ended with his heinous murder on 30th January 1948. Consequently, Nehru had no hurdle in his path of making Bharat a Photocopy of the USSR. At the same time there were also some leaders who were influenced by the USA. But because Nehru was considered as a *Maanasaputra* of Gandhiji, an unquestionable leader of the Congress, only his writ could run.

At this juncture Guruji Golawalkar identified two young thinkers with extraordinary capacity in the R.S.S. One was Pandit Deendayal Upadhyaya from U.P. another Sri Dattopant Thengadi from Maharashtra. Both of them had the same wave-length as that of Guruji. In 1951 Dr.Shamaprasada Mukharjee founded a new political outfit Bharatiya Jana Sangh (BJS) based on 100 % Bharatiy Samskruti as an alternative to Congress which had chosen "Socialism" and "Secularism (Pseudo)" as its basis. Dr. Mukharji requested Guruji to assist him in building BJS. Gladly Guruji accepted and asked Deendayalji to assist Dr. Mukharji. In this way a new star appeared on the political horizen of the country. Guruji's expectation from Deenadayalji was very clear-to build up a political force based on cent percent Bharatiya model of all-round development and undiluted Nationalism so that BJS could become an alternative to Congress in future(Guruji's desire has been fulfilled). Thengadeji was sent to labour field with a similar mission.

Deendayalji did not disappoint his mentor. He took care not to dilute nationalism by falling a prey to caste-politics and appeasement of Minorities. He never indulged in politics of opportunism. He was not in a hurry to capture power by wrong means.

The greatest contribution which we can call his Legacy to the people of Bharat was the principle of **Ekatma Manava Darshan**. That was to be the third way of development discarding the two western types of capitalism of USA and communism of USSR.

Around 1965 BJS *Karyakartas* posed a serious question to Deendayalji. "These days two theories are most influencing the world. First one is Communism of Russia and the second Capitalism of America. We do not want to tread either of these ways. We want the third way i.e., pure Bharatiya way. Please analyse it and give an ideology that shall be some – ism (because the prefix-ism was the catching fashion in those days)" Deendayalji agreed. He was not just a politician eyeing upon the next immediate election. 'Power Politics' was not his game. But powerful politics to make powerful Bharat was his vision. It is said A politician thinks of the next immediate election whereas a statesman is concerned with the next generation. He was a visionary, a seer. He delved deep into *Bharatiya tatwajnana* (Philosophy) as well as the guiding factors of both capitalism and communism. Then he propounded the theory of *Ekatma Manava Darshan*. The English version was Integral Humanism (adding ism was the compulsion of the times) Deendayalji declared Darshan is universal truth not a debatable 'ism'.

Let me place before the readers a brief analysis done by Deendayalji in presenting *Ekatma Manava Darshan*. May it be Capitalism or Communism the basic belief of the propounders was that there is always a friction between the man and the society. Capitalism under the banner of individual freedom was reaction to monarchy that prevailed in Europe in the 17th century. In order to get rid of the tyranny of cruel rulers there was a revolution inspired by the slogan **"Liberty, Equality and fraternity"**. As a result it is claimed that democracy was born. By that time industrial revolution had also set in. Under the slogan of equality and liberty people possessing greater intelligence and more money monopolised the industry and amassed wealth. On that strength they controlled the political power. This resulted in the exploitation of the common man. People became restive. Another revolution set in under the slogan was "Oh exploited! Unite against your exploiters: You

will lose nothing but your chains". This is how Communism took birth. But as desired the tyranny never ended. The common man was deprived of happiness and peace. History is a strong witness to the inhuman massacres. Perjury, slave camps etc. that happened in communist "heavens" of the USSR and China.

Both these theories believed in the obvious conflict between individual and the society. Both were reactions Alas. Both are miserably failing. This is the present scenario in the USA, the USSR and China. Reactions do not live long.

The thinking of glorious Bharat was entirely contrary to the Western thinking. Here imbalance was not allowed to creep in-between the individual and the society. We never envisaged conflict between the two. It was our National principle that there always exists natural harmony between the two. There was the concept of evolution not revolution; blooming not developing. From man to the creator "it was natural progressive unfoldment" (In the words of Dattopantji Thengadi). The progress is spiral not concentric.

Individual – Society Universe Creator—– a natural bloom.

Sri Krishna's *'Vishwa Roopa Darshana'* is a beautiful example of this. So man is not just an individual but indivisible part of the WHOLE like body-limb relation and hence we declared Man is Divine. This is the depth of Bharatiya Chintana. Of course our way of life in the past was in accordance with this 'chintana'. It is a tragedy that during the passage of time we entirely forgot our moorings and hence the downfall.

Deendayalji as a visionary could see and experience this beautiful harmony. He declared conflict arises when harmony takes a back-seat. All round expansion is not possible, by the false concept of conflict and Harmony can certainly be the fountain of all-round development. In order to explain the body - limb relation Deendayalji used to tell an interesting anecdote. A grand father asked his grandson to touch him. The grandson

touched grandfather's hand. The grand father told "I asked you to touch me, but you are touching my hand"! The naughty grandson silently put his hand on the ear of his grandfather and began to twist it. The grandfather grew angry. The grandfather scolding his grandson cried, "Why are you doing this mischief! See I am suffering. It is paining me". The grandson smilingly answered "Ajja (GF) I am not harming you, I am just twisting your ear"-- this is the wonderful relation between the limbs and the body. PERFECT HORMONY. So man is not an individual. He is the indivisible limb of the *"Virat Samaaj Purush"*.

Before concluding I just want to present a few words about the happiness or the welfare of Man. Deendayalji categorically declared that Man is not just a combination of body, intellect and mind. The fourth important factor is *Atma*. The beautiful balance that is seen in the creation is because of the presence of *Atma* in every being. Because of this common factor *Atma* the harmony in the universe has been possible.

The so-called individual human being is an integration of all these four factors. Deendayalji declared whatever may be the development whether it is economical, educational, social or political, the basis should be man not with capital I (selfish) but I (Integrated being).

Once again I heartily congratulate the organisers and honourable participants who took pains in presenting the different angles of integral humanism- *Ekatma Manava Darshan*. I also congratulate the editorial team for having brought out the collection of the presented papers.

Namaste to all.

Date:06/06/2020

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Publisher's Note

We are extremely happy to bring out this book of Compilation of research papers presented during the three - day National Conference held at Academy of Comparative Philosophy & Religion, Gurudev Ranade Mandir, Hindwadi, Belagavi (ACPR) on the theme, *Pandit Deendayal Upadhyays's Integral Humanism* on the occasion of his Birth Centenary year. As the propounder of the political philosophy of Bharathiya Janata Party, his contribution to the governance of India as a Nation, is a testimony to the transformation of India as Bharat in recent times, especially with the emergence of Shri Narendra Modi era.

During the Prime Minister Narendra Modi's maiden visit to Belagavi in the summer of 2015, I had the privilege of receiving him at the Airport at Sambra, Belagavi and in the brief interface during the meeting, I presented a Memorandum on behalf of ACPR, with a cursory introduction to Gurudev's vision and the Academy, established as a monument to represent the unison of religious philosophies with the mantra, **'One God, One Religion and One World'**. The Headquarters popularly known as Gurudev Mandir Belagavi was inaugurated at the gracious hands of Gurdev's admirer and colleague, President Dr. S. Radhakrishnan in the year 1965. With an extraordinary heritage summed up as mystic spiritualism, ACPR has been a guiding light for scholars in particular and the public in general. The Hon'ble Prime Minister Shri Narendra Modiji, having been impressed, accepted our Memorandum gracefully.

In due course, I was invited by the Chairman of Indian Council of Philosophical Research, New Delhi (ICPR), Dr. S.R.Bhat, for a meeting to enable the follow-up action. Thereafter Sri Subramanya Bhat, Trustee ACPR and myself had had a meeting with Dr.S.R.Bhat, Chairman and

Dr.M.P.Singh, Member Secretary in ICPR Headquarters, New Delhi. Luckily, ICPR New Delhi, agreed to sponsor a National Level Conference at ACPR. Enthused by this generous gesture, while seeking guidance on the nature and theme of the conference, I was glad to meet Shri. Ram Madhav, General Secretary of BJP along with Dr.S.R.Bhat, who suggested the emerging relevance of Pandit Deendayal Upadhyaya's philosophy of Integral Humanism in the present scenario. After deliberations and inputs from the Secretary of ICPR, Prof. M.P.Singh, we decided to organize two conferences, One on Gurudev Ranade's works at Allahabad University at Allahabad (wherein he had been a Vice-Chancellor) and one on 'Integral Humanism' at ACPR, Belagavi.

We are extremely proud to state that the three - day Conference at ACPR Belagavi, witnessed the participation of over 50 scholars across India with over 300 delegates including students and professionals. The Debates, Discussions, Deliberations were greatly appreciated for their high standard. As such, it is appropriate that this body of knowledge is recorded, documented and disseminated. It was indeed heartening to note that ICPR sanctioned an amount of Rs. 5 lakhs towards the Conclave. I am glad to state that, keeping in line with Gurudev's heritage of purity and transparency, we could even refund the surplus amount, which was quite unprecedented in the history of ICPR, New Delhi.

At the request of ACPR and on the initiative of Hon'ble Prime Minister Shri Narendra Modi, the prime movers of the success of the programme were Dr.S.R.Bhat, Chairman ICPR and Dr.M.P. Singh, the Hon. Secretary of ICPR New Delhi. The Conclave which was scheduled to be inaugurated by Shri. Ram Madhav (who was unable to make it due to election related commitments), was declared open by Dr.M.P.Singh. The Conclave was appreciated as one of the best ever academic experiences by the academicians and delegates.

We greatly acknowledge the help and presence of Dr. Balaganapathi, Head of the Department of Philosophy, Delhi University, along with the team of ACPR, which includes Dr. I.S. Kumbar, Registrar, ACPR, Dr. Madhumati Kulkarni, Editor of the ACPR's Journal *Pathway to God*, Vidwan Shri. Subrahmanya Bhat, Dr.Sandeep Nair, Dr. Sushant Joshi of KLS' IMER, Prof. Ashutosh David, Director Trinity Foundation, Dr.Vishnukant Chatappalli, Shri Vinod Doddannavar, Shri Shrinivas Bhide, Dr.Gurudevi Hulleppanavarmath, Prof.Swatee Jog, Prof.S.L.Belagali, Registrar, RCU Belagavi, Shri Amith V. Kulkarni, Prof. Umesh Kale and many other seekers on Gurudev's path of divinity. We also thank Late. Shri Ashok G. Saraf, Chairman, Adv. Ashok M. Potdar, Present Chairman, Shri R.G.Jakati -Joint-Secretary and the entire Board of Trustees of ACPR.

We hope that this literature will introduce the readers to exquisitely original ideas of Panditji, representing the essence of Bharatiyata and its wave to pave the way for the world towards glory once again.

Shri Anil Benake, MLA North Constituency, Belagavi has extended his helping hand in publishing this book. ACPR Belagavi is greatly obliged to him for his kind gesture.

I place this Book in your hands with a deep sense of fulfilment and hope that you will find its contents enriching and enlightening.

Jai Gurudev.

Adv. Maruti .B. Zirali
Hon. Secretary, ACPR, Belagavi
06-06-2020.

Concept Note
by Professor S.R.Bhat
On the theme
"A Paradigm of Integral Human Development in the thoughts of Pandit Deendayal Upadhya"

Uddyanam te prurshanavayanam jivatam te dakshatati krnomi
A hi rohemmamrtam sukham rathamatha jivividathama vadasi.

O human! Elevate thyself, ascend high, do not descend low, I endow thee with vigour and wisdom to live with dignity. Come, enter the divine chariot of immortal bliss and impart thy knowledge to whole humanity. (Atharvaveda VIII. 1. 6)

Integral Humanism propounded by Pandit Deendayal Upadhyaya offers a creative reinterpretation of the multi-hued sublime Indian culture in its healthy form. Integral Humanism is the central axis of his thoughts, the starting point and culmination of his ideology. This ideology is not anthropo-centric but cosmic-human –centric. His Humanism is cosmic humanism. The ideas of Vishva-manava and Virata purusha were enunciated in the Vedic wisdom itself which have been captured, sharpened and crystallized by Pt. Deendayalji. He himself acknowledged that his is a creative, positive and meaningful reinterpretation of Classical Indian wisdom. Thus it presents the vibrant and perennial Indian thought with contemporary relevance. He provided Indian culture new persona and a new garb. His writings display his competence to expound the richness of Indian culture and make him an outstanding thinker.

According to Pt. Deendayalji Indian culture is holistic and integral. It is centripetal as well as centrifugal. It is a symbiosis of

unity-in –multiplicity and multiplicity-in-unity. He avers that the pinda and Brahmanda are not mutually exclusive but mutually supportive and complementary. They can be distinguished but cannot be separated. They have organic relationship. The concept of citi, pururusharthas of society apart from those of individuals, economics of cosmic wellness, enlightened nationalism, integral happiness, symbiosis of material progress and spiritual enhancement, svadeshi, etc. are some of his seminal ideas which need to be pondered over.

Pt. Deendayalji charted out a new paradigm of world order with a spirit of spiritual ecumenism and spiritual globalization. He has left behind a rich legacy which we hope will be carried forward by modern scholarship to its zenith with philosophical acumen.

In all cosmogonies and cosmologies of the world human being is recognized as the highest but not the perfect outcome of the cosmic process. Human existence is at the center stage of cosmic process. Human life is a prized possession, a valuable asset, but it is beset with cognitive, conative and affective imperfections. All cultures and civilizations therefore aim at upward development of human existence and device ways and means to realize the same in a shared manner. All pursuits of humanities, science and technology avowedly intend to apprehend the inherent human potentialities growing from animal existence to divinity (Manurbhavajanayadaivyam janam). This is possible only if there is all-round development of human personality through collective endeavor.

As stated earlier human being is the highest emergent in the cosmic process so far. He /She is rational, free and responsible agent. On the basis of planned endeavor and successful behavior he/she has been able to achieve wonderful feats. A mechanistic

understanding of human ontology and human evolution cannot do justice to the spontaneity, creativity and goal-oriented human pursuits. This apart, sociality is built in human nature and no human existence is possible and conceivable without society. Human beings themselves constitute society. So there is reciprocal interdependence. Human progress coincides with social progress. The Entire cosmic existence is corporate coexistence and therefore human progress coincides with cosmic progress as well. There is inclusive pluralism with mutual cooperation and supportive partaking. All social organizations are means for collective progress. If a particular form of social organization is not fully conducive for this goal, there should be innovative changes and transformation. Nothing should be regarded as final, inevitable and conclusive. The cosmic process is an ongoing movement. It does not halt or wait. If it is turned and twisted in a wrong direction it will keep on moving in that direction only leading to disaster. But if it is given a right turning and tuning it can move in a desirable direction. It is for the free, rational, and responsible human agent to choose the correct path and provide a right direction to the cosmic process. Here comes the role of knowledge and education under the guidance of philosophical reflections. For this purpose there is need for reviewing and rethinking of the required end, means and modalities.

To undergo experiences is a feature common to all living beings. But nature has endowed human beings with the unique capacity to heighten, deepen and widen experiences and also to reflect upon them. It is a prerogative of human being to retain them, to ratiocinate about them, to discriminate among them, and to articulate all these in clear, distinct and logical terms. Conceptualization and verbalization of experiences provide

human beings with immense empowerment. A human being who possesses reflective awareness can exercise rational ability to regulate experiences by manipulating innate endowments and external surroundings after examining the veracity, utility and significance of his/her experiences. Human cognitive and reflective potentiality is tremendous and unfathomable. It is wondrous, and variegated. It admits of expansion, manipulation, regulation, and systematization. It would be sheer wastage of human potentiality if such a task were not undertaken. The Vedic thinkers in India describe human as offspring of infinite and enjoin us to cultivate the capacity to overcome finitude and utilize our potentialities for betterment and excellence.

Human being is a well-knit and intricate complex of body and mind enlivened by spirit or principle of consciousness. So any fullest development, in the true sense of the term, must comprehend all the three dimensions of human personality. It has to be a balanced and mutually reinforcing and enhancing advancement. But all this requires proper knowledge, adequate planning and judicious implementation. This is what is termed as "Integral Humanism".

Integral Humanism has been a guiding force of a holistic model of individual development, social organization and politico-economic governance in Indian thought both in classical, medieval and modern reflections. It has been put forth with a perspective consistent with the laws of creation and the universal needs of the human race. It offers a creative interpretation of the multi-hued sublime Indian culture in its healthy form. Since human being is at the center-stage of the cosmic process Integral Humanism is the central axis of Vedic and Upanishadic thoughts, the starting point and culmination of their basic ideology. This ideology is not anthropo-centric but

cosmic-human-centric. This idea has been enriched by the later Indian seers, sages and thinkers. The Neo-Vedantic thinkers who reiterated it have acknowledged that this is a creative, positive and meaningful reinterpretation of Classical Indian wisdom. Thus they present the lively and persistent Indian thought with contemporary relevance. These modern Indian thinkers provided Indian culture a new character and new attire. Their expositions display their competence to expound the richness of Indian culture and make them outstanding thinkers. In a resurgent era when people of our country have solemnly resolved to enhance the quality of life as per our hopes and expectations and are confident to craft their destinies, there is a need to instill the philosophical foundations amongst the youths of our country for accentuating India's ascendency on the global scene for world peace, harmony and prosperity.

Indian culture is holistic and integral. The seers and sages have averred that the pinda and Brahmanda are not mutually exclusive but mutually supportive and complementary. They can be distinguished but cannot be separated. They have organic relationship. Pinda is the smallest organic whole and Brahmanda is the biggest organic whole. They are concentric in nature, the smaller comprehending the bigger. It is like circle within circle. Each human individual represents a circle, a living organism. Human individuals constitute a family which is a wider circle comprehending the circle of each human. Different families constitute a society which is a still wider circle enveloping all the families. Different societies constitute a nation which is a still wider circle encompassing all the societies. All the nations are included in the widest circle of the cosmos.

Integral Humanism advocates simultaneous and integrated programme of development of the body, mind, intellect and soul

of each human being which is a synthesis of the material and spiritual, the individual and the collective, the microcosm and the macrocosm. Likewise it advocates integrated development of families, societies, nations and the entire cosmos.

The concept of citi, purusharthas of society apart from those of individuals, self-reliant economics of cosmic wellness, enlightened nationalism, decentralized polity with village as base, integral happiness, symbiosis of material progress and spiritual enhancement, self-reliance, etc. are some of the seminal ideas propounded in Integral Humanism by Indian thinkers which need to be pondered over.

Most of the modern Indian thinkers have averred that Western ideologies and values are not suitable for India and they suffocate and pervert Indian intellect. They put forth a big road block on the growth and expansion of original Indian thought. They welcome western ideas and techniques in so far as they are suitable to our needs and aspirations. They were opposed to any sort of flunkeyism and wanted national identity to be preserved. Thus their approach was positive and constructive. They insisted that dharma should be the guiding principle for our thoughts and actions. Dharma sustains the cosmos, regulates the cosmic process and helps in realization of all-round development. They therefore wanted realization of dharmika individual, dharmika society, dharmika nation and dharmika world. They charted out a new paradigm of world order with a spirit of spiritual ecumenism and spiritual globalization. They have left behind a rich legacy which we hope will be carried forward by modern scholarship to its zenith with philosophical acumen.

Pandit Deendayalji has expounded this ancient Indian thought its theoretical and practical aspects in a synoptic but comprehensive manner. He had clear vision of holistic and

integral nature of Reality and human life as both centripetal and centrifugal, having diversity issuing forth from Unity and Unity being the inner essence of diversity. In the present day scenario when the world is full of dissentions and disintegration leading to violence and bloodshed as also discrimination and deprivement it will be highly useful and beneficial to discuss, analyze and evaluate these basic ideas and doctrines for universal wellness, world peace and plenitude. It will take into account classical, medieval and modern Indian thinkers.

Erudite learned Scholars were invited to contribute their paper for and anthology being prepared on the thoughts of Pandit Deendayalji. These papers are grouped in the following themes:

Some of the topics are as below:

1. Metaphysical and Ethical Thoughts in Integral Humanism.
2. Social & Economic Thought in Integral Humanism.
3. Political Ideology of Integral Humanism.
4. Human Ontology and Value Pursuits Integral Humanism.
5. Science and World Order in Integral Humanism.

EXPLORING THE PHILOSOPHICAL UNDER PINNINGS OF PANDIT DEENDAYAL UPADHYAYA'S INTEGRAL HUMANISM

Prof. Sreekala M Nair

Abstract

After six decades of independence India stands at the cross roads, wondering whether to continue with the Nehruvian economic policy that exclusively addresses the physical and material well being of the people of the Nation or to apply an alternate path of progress, where the integral well being of the individual as well as the Nation gets addressed, both being conceived as possessed of a self and the well being being defined with this self at the center. Among many thinkers who spoke in favour of the latter, the need to have an integral approach towards development of the individual self and the national self, Deendayal Upadhyay stands out, for the theory of Integral Humanism. He proposes claims the twin merit of being naturalistic and at the same time preserves the spiritual heritage of the country. The present paper aims at exploring the philosophical footings of Upadhyaya's theory, and critically evaluate it in terms of India's cultural heritage.

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Introduction

Even during the hey days of freedom struggle, "What after the British rule?" was a question that haunted many of our leaders. Gandhi and Tilak were the two, who have explicitly addressed it even amidst other impinging issues during the colonial period. While Gandhi makes an overt reference to it in his *Hind Swaraj*, Tilak had addressed the same much before Gandhi, that too with a deeper philosophical outlook, in his acclaimed work, *Gita Rahasya*[1]. But we know that freedom as a gift came to us all of a sudden, when we were least prepared to receive it. Even at the time when the freedom struggle was in progress many realized that serious attention need to be paid to prepare the Nation to handle the much awaited Swaraj, but the fact remains that none of the leaders could devout much time to it, and some of them, of course, believed that driving out the British from our land should take the priority, and the rest can wait. It did not seem right for them to waste time on a futuristic event while the foreign rule in the home land continued. Precisely for this reason, though there were different views that were persisting with regard to building the Nation, they shelved them for the time being.

While the preoccupation of pre-independent India with the Quit British Move is quite justifiable, the sluggishness and the lethargic slumber the Nation as a whole slipped into in the post-independent period turned very costly in subsequent years. "Now that we are independent, what shall be the direction of our progress[2]" was a question casually attended, to say the least, by the intellectuals, bureaucrats and the political leadership alike in the post-independent India. There is no denying the fact that there were many issues that were to be grappled urgently soon after the dawn of independence, some of these challenges were: the resistance of the princely states, mutually quarrelling

linguistic groups each claiming separate state, poverty, epidemics, illiteracy, threats from the immediate neighbourhood, each of them individually powerful to pull down the whole edifice of the Nation to the ground. Though we barely managed to survive these and also made some marginal progress in addressing certain impinging issues like literacy, control of epidemic and other diseases etc., absence of an integral outlook on progress and development of the Nation that befits the cultural and civilizational framework of the country was evident, something for which we continue to pay heavily even today.

I. Two Models of Economy

Any economic system worth the name should produce all basic things essential for the maintenance and well being of the people of the Nation. A materialist economic theory would insist that as far as production is concerned the maximum should be the target, i.e., even after having fulfilled our minimum requirements, we should continue to produce surplus, and sell them at the global markets that would earn foreign currency for the country. The West led by the capitalist market economy consider it most essential to produce the surplus, and if being footed on the principle of utilitarianism suggest that it is even desirable to go on continuously and systematically increasing the desires and needs of man. There is no upper limit in the context. The economy of a country can grow only if people turn out to be the best consumers, and therefore, the economic system should awaken the consumerist instincts in the people and prompt them to indulge in the worst kind of it so that the indigenous and the global markets flourish! Normally desire precedes the efforts at producing the things desired. But now with the emergence of capitalism the situation is reversed, the market oriented economy uses all foul means to induce desire in people. Earlier production followed the demand, now the

demand is prompted to justify the production, often surplus. Upadhyaya relates the story of a production unit thus: There was a factory producing "Potato-peelers", and at one stage the production of this factory outstripped the demand for the device. Management called a meeting of employees to seek suggestions as to how to address the situation. Among the suggestions put forth, one was to make the colour of the handle similar to that of potato peel, so that along with the peel the peeler may also be dumped in the garbage, often by mistake and that would, it is presumed, increase the demand[3]. It is evident that such an economic structure is not consumption-oriented, but a way to destruction. Earlier Indian thinkers like Upadhyaya smelt something seriously wrong with this surplus production and throw away culture, something that directly might affect the resources of the Nature. Little realizing that the natural resources are limited, the modernist economies prompted excess production and lavish and extravagant consumerism. But today with serious challenges that Nature throws on us in terms of climate change and global warming, the present economists are made to rethink and generate a system of production that does not disturb the equilibrium of Nature. One thing is clear, if we continue to proceed in the capitalist economic format, manufacturing things to satisfy our ever increasing desires, it would end up in disaster not only for humanity, but for the whole globe, threatening the very existence of life and civilization on earth.

Today economists world over have come to concede that the use of manpower and the employment question will have to be thought of in the context of the human being as a whole, as an integral being. The economic theories construed in the vicinities of modernity and enlightenment program and the structure of society based on these theories, have resulted in a thorough

devaluation of the human being. Individual and his personal goals and inspirations were considered insignificant to the economic set up. Capitalist economy typically refuses to take cognizance of anything other than an economic man, who employs probability calculus to assess gain and loss of currency exchequer and takes decisions based entirely on them. Evidently this economic man works solely to gain more wealth and measures up every other value in terms of it. Human values eventually take a back seat in this ideational framework, and human labour, just like any other commodity in the market is to be bought and sold. In this mad rush for money no one can stop and stare at the fellow travellers, lend a support to the weak and disabled or differently abled, for the norms are conceived with the preconception that humans are all alike, born with equal potencies, abilities and dispositions. Little surprise that in such a system elimination of the weak would be a natural outcome, for he is uneconomic marginal unit, not fit to exist. This is what the theory advocates. Over a period, by the elimination of such marginal units, the economic power gets confined in the hands of a few, the symptoms of which are already seen in today's global market. Mind you, this is considered normal and natural in a capitalist system of economy. Yet another repercussion of it would be that, when monopoly of something gets established, even the healthy resistance to growth by peer check or competition ceases to operate. In such a situation prices would get arbitrarily fixed and the quality of products would deteriorate.

Even while assessing the consumerist needs, a necessary exercise prior to production, the capitalist is guided not by the necessities and desires of the consumer, but by his purchasing power. As a result the needs of the wealthy are attended rather than that of the poor and the hungry. This tendency is clearly seen

in the market, where countless varieties of goods are produced for the needs of the wealthy, even the basic amenities and necessities of life for the poor become scarce. The markets are so organized that the consumer has little choice left to determine a life style he really wants to follow. This standardization is on the increase at such a pace that individual preference of the consumer gets totally ignored. The irony is that the system which boasts of giving highest importance to the individual has ended up providing no space for individual choices. Upadhyaya was clear in his position that the capitalist system is incapable of helping the development of an integral human being.

Socialism arose as a response to capitalism, but even this failed to cater the needs of the individual human being. Socialists contented themselves by merely transferring the ownership of the capital from the corporates to the State, little realizing that the State is even more of an impersonal institution. All the business of the State are conducted by rigid rules and regulations, going by the majority and not by the individuality. Once again the individual stand to lose, there is no place for individual discretion and no scope for the unfoldment of the individual personalities of diverse tastes and abilities. In the socialist system the needs and preferences of individuals carry only as much importance as in a prison manual, there is no such thing as individual freedom in the socialist construct of economy. In brief, both these systems, capitalist as well as communist, have failed to take account of the Integral Man, his true and complete personality and his aspirations. While the former conceives man as a mere selfish being, running after money, having only one law viz., the law of fierce competition, which is in essence the law of the jungle, the other has viewed him as a feeble lifeless cog in the whole scheme of things, chained by rigid rules, and incapable of determining personal good unless directed. Interestingly both

end up causing centralization of power, economy and polity, which are definite routes to dehumanization of man.

Afore mentioned facts clearly indicate that we are on the verge of crisis, humans can no more afford to neglect the depreciating fund of Nature. Therefore, our economic planning and development strategies probably will have to take a clear U turn from the consumerist conceptions of the west towards the spiritualist culture that promote ceiling on desires promoted by the oriental philosophies. The object of our economic system should be to discourage extravagant use of available resources, and instead suggest a well regulated use of things. The physical objects necessary for a purposeful, happy and progressive life must be obtained, there is no debate over it, what must be curtailed is the blind rat-race of consumption and production as if man is created for the sole purpose of consumption. Engine needs coal for its proper working, but it has not been produced merely to consume coal. The best machine is one that makes minimum coal-consumption and produces maximum energy. Similarly, in human life we must endeavour to see how with the minimum of natural resources, producing minimum carbon foot prints, to borrow the current jargon, man can attain his ultimate goal, of course, as suggested in the text and tradition of Indian Philosophy. Our texts abound with maxims on this: for instance in *Isopanisad* it is said, *Tene tyaktena bhunjeethah*, Thou shalt enjoy by sacrifice[4]. Among the several interpretations the text carries one permits a reading as this: live with the minimum and produce the maximum. Interestingly Upadhyaya makes this as the comer stone of his economic principle. In his economic program the life as a whole has been taken into consideration, the economic well being and individual development is integrally connected to the well being of the whole person and also the country as such. As Tagore has famously said, in India

disciplines do not flourish in water tight compartments as in the West, they thrive in a joint family. The economic system will not think of merely a single aspect of human life but of all its aspects including the ultimate aim. Again the well being of man is never conceived separately from that of the Natural system within which he is a part. Again the joint family analogy might come to aid, quite like in a joint family, where the eldest has minimum privileges and maximum responsibilities, so too in this family of Nature man as an evolved and self - aware being has the highest responsibilities, and should consume the minimum of the resources. It is clear that an economic system that implements such visions will not thrive on the exploitation of Nature, but will sustain nature and would willingly shoulder responsibilities for its well being.

Upadhyaya argues in favour of a decentralized economy that fits well with the local demands and suit best the region, geography and culture of the place. It is unfortunate that man, being the highest creation of God, stands to lose his own identity. The postmodern situation demands that man may strive to regain his rightful position in the economy while fixing a developmental program and above all the conception of wellbeing. As a self-aware being, man must respond to the divine call, reawaken his dormant abilities and encourage himself to march forward in the well-trodden ways of his ancient masters. The protagonists of both these economic systems fight in the name of 'Man' little realizing that they in fact push him behind the screen. Both of them fail to capture the essence of humanness and its aspirations.

II Integral humanism: An Alternate Model

The alternative economic model suggested by Upadhyaya is opposed to both Western Capitalist individualism and Marxist Socialism, the two models then discussed as almost exclusive

options a developing country could adopt at that time and chooses a middle position, accepting the merits of both the systems in economy, but at the same time critical of their excessive ideological regulations that sound hostile to Indian value system and therefore, alien to Indian Cultural situation. In an attempt to provide an integral view of the development and well being of the individual, Upadhyaya argues that corresponding to the four values that humans ought to seek in Indian philosophical tradition, viz, *dharma, artha, kama and moksha*, man is endowed with four faculties to pursue his goal in life, viz; body, mind, intellect and soul. Closely following the Indian textual tradition in letter and spirit he lends it a novel interpretation, arguing that these values envisaged as spiritual path can also be conceived as the path for progress and development, with this difference that in this theory there will be a gradual ascendance implicated from the material to the spiritual, from the empirical to the transcendental. The hierarchy among values underscored in every discussion oft these suggest this transition to be effected through their practice. While dharma functions as the foundation, the *moksha* seems to be the goal, the ultimate objective of man; the other two established systems of economy get confined to the two outermost layers, viz, body and mind, catering to the needs of these exterior sheaths, and therefore, confined to the materialist / physicalist outcomes or objectives[5].

What is unique about Integral humanism is that, it does not make watertight compartmentalizing between economic well being, from all other aspects of human well being. It reads that human well being should be addressed as a whole one single integral unit, starting from man's physical well being to psychic, social and intellectual well being, reaching upto the spiritual well being. Our tradition has taught us to conceive human well being

as one single unit each layer taking us to a further interior one not excluding the former, but integrating the former with the latter, proceeding to a synthesis, as in Hegalian dialectical move. In the Indian philosophical understanding the ultimate goal of all development strategies, be they of physical well being or the economic well being or the intellectual well being remains the same. It invariably points towards liberating the empirical self, and Upadhyaya rightly identifies this axis and weaves his theory of integral humanism around this. It strikes quite *Indian* in vision and method, for almost every system worth the name since ancient times has identified *nisreyas* as the ultimate goal; it is interesting at this juncture to note that even Gautama in his *Nyayasutra*, a work on pure epistemology and logic proclaims at the end that the *prayojana*, the ultimate use of these epistemic categories is *nisreyas*. Such is the orientation of Sastras here, any theory that ignores this impinging metaphysical undercurrent ought to fail. We should take note that both Gandhi and Upadhyaya were fully aware of this essential metaphysical backdrop upon which the development strategies of India should be painted. A capitalist economy that encourages unbridled consumerism is alien to Indian cultural living, so is the case with the Marxian ideology, an alternate possibility, where community takes a precedence over the individual.

It is evident that Upadhyaya has nurtured a concept of Nation, quite indigenous in origin and form, striking a middle path, slipping between the two horns of extreme individualism and communism. Rejecting the familiar social contract theories of European political philosophies of modernity, Upadhyaya evolved a concept of the State that bears characteristics similar to those of a natural living organism. For instance, the State for Upadhayaya is endowed with a consciousness quite like a living organism, a National consciousness, which is collective in

nature, a synergy of the thoughts and ideas of the peoples and cultures of this land, all inclusive, but coherent and together representing a synthetic unitary entity. Moreover he has effectively used tools of classical Indian philosophy to conceptually develop his theory of integral humanism. He claimed that his theory too falls in the Advaitic tradition, as a unifying principle of every object in the universe, human kind being only a part of it, and thereby rejecting anthropocentricism, a product of modernity. He was convinced that in this unifying principle lies the essence and contribution of Indian culture.

Interestingly, Upadhyaya's vision of Integral humanism is quite similar to Gandhi's vision of future India. Both rejected socialist materialism as well as capitalism as unsuitable models of development for India and favour a culturally authentic development and progress of Indian community, preserving the value system that was practised here for centuries, and most important retaining the spiritual elements at the core intact. Yet another common feature between their ideologies is their common subscription to morality in Politics and nativity in economic development, probably the two pillars they envisaged that would support the very structure of Indian Nationhood. But there were significant differences too, though some of them blown out of proportion these days by politically motivated writers, the major among them being that while Gandhi struggled throughout his life and often entered into inner conflicts locating Religion in Indian identity (and of course become a Martyr for this very raw principle), Upadhyaya emphatically and comfortably locates a role for Hindu Religion while crediting Indian identity.

It is history that Upadhyaya was quite critical of Nehruvian economic policies, especially his choice of European industrialization as a model while envisioning the free India and

its development, paying ill-attention to the cultural and spiritual heritage of the country. Upadhyaya, on the contrary, firmly believed that for the integral growth of both the individual and the community, we need to retain all that is valuable in our own culture, even as we may borrow ideologies from the West that cohere well with that of our own. Upadhyaya, with his unique farsightedness predicted that Nehruvian Model of economic development, aiming for the rapid growth of material wealth would end up promoting consumerism in our society, an end far distant from the chosen spiritual goal of the individual namely transcendence from materiality, for Indian value system underscores the fact that the virtue lies not in increasing your purchasing capacity, but rather in restraining one's desire and take one's attention away from material life and concentrate on the inner perfection. Upadhyaya also predicted that the socialist ideology imported from the USSR would fail to reduce the disparities between the haves and have nots in the country, a pronounced goal of it that attracted many towards it including Nehru. Upadhyaya professed that it would only increase the margins between the wealthy and the poor. Today we realize that his predictions have come true, and the worst, the Nation struggles itself to repair the harm already done, more cultural and spiritual than material, though the economic and developmental factors also prevail as major components. The major flaw with the development strategies that were devised during the post-independent India was that most of them failed to take note of the geographical specificities of the nation. Little they realized that India, with vast territorial extensions with differing landscapes, carrying divergent climatic conditions and regional peculiarities, is almost a subcontinent by itself, and therefore, a straight-jacketed standard model of development, made uniformly applicable to all places, and a fit for all economic policy were found ill - suited for our country.

In brief, a definite ideology on development and progress at the level of individual and the nation, integrating both inherently, was found missing with our national leadership during post independent period and therefore, their endeavor to take the Nation ahead to realize the dreams of our freedom fighters ended up unfulfilled. We also stood as groups divided at that time in terms of region, dialect, religion and culture, each apprehensive about its safety and security, as the center and the state, as members subscribing to different political parties, as partisans of different ethnic, religious or linguistic groups and tried to promote our individual goals forgetting the Nation. Granting that a crore of people cannot agree on a single question, nevertheless their ought to have been a more or less common ideal as people of a Nation, and our leaders should have placed seeds of a common basis for our aims. A political leadership can truly claim success only when the common man feels that the Nation is moving in a proper direction, and that his own aspirations to develop are reflected in the efforts of the govt. while conceiving the development of the Nation, and both go hand in hand, mutually supporting and complementing each other. A close look at the history of post-Independent India would make it evident that this factor is totally missing in our Nation for past six decades.

III Towards a Theory of National Consciousness

The root of the problem lies deeper that none could presume, Upadhyaya views that it ' is the neglect or the National self that has driven us away from conceiving human prosperity from an integral perspective. According to him the very first step our then national leaders ought to have taken was to locate the National self in the given cultural space, a collective consciousness that reveals the conscience of the State. The ease and laxity exhibited by our leaders to fix our National identity had generated verities of regionalism, extremism and religious

fundamentalism, issues that surpassed even the possibility of resolving them. It is understandable if a Nation fails to revive its national self under the foreign rule, but in our case we seemed to have happily forgotten this goal and chose to concentrate only on material well being pursued through the Nehruvian five year plans. It appears that the onus is now on philosophers to relocate and identify this National self and its natural aspirations. The vision is that quite like an individual the Nation too has a self with Inclination natural to it Progress can happen only if we proceed through this natural bend the national self carries inherently within. Like in the case of an individual, for the Nation too, the progress can be attained only if we proceed along the path the Nature has been taking for the Nation historically and conceptually. An attempt to go against the Nature or disregard her may lead to unimagined troubles and perversions.

So far argument has been that there was a visible failure in taking account of the collective cultural consciousness of India while laying bricks for future India. If the post independent India needed a fresh start, where do we start from? It is a misnomer that during the colonial period Indian intellectualism was passive, true the traditional philosophizing has had a setback, but the Nation has been alive, creatively responding to the alien culture, which has made in roads to our culture, began percolating to the society through English education and made significant impact on our national consciousness and in fact provided an opportunity for it to have its own self—reflection, that enabled it to understand itself better. The core of the cultural self of the Nation, *chiti* as Upadhyaya would call it, remains the same even though it undergoes experiences brought to it by historical circumstances[6]. The *chiti* is fundamental and is central to the Nation from its very beginning and a good grasp of it would help us in determining the direction in which the Nation is to advance culturally as well as

materially. The task therefore, is to comprehend the *chiti*, the National consciousness of the State. Upadhyaya makes it clear that for one who is well placed within the culture, tradition and philosophy of the land will have no difficulty in grasping the essence of National consciousness, and what more he will find it in tune with his individual consciousness. This, in turn, demands that whatever is against *chiti* should be discarded as deviant and hence undesirable, A citizen of the country has bounded duty to bring forth proper understanding and dissemination of the knowledge of *chiti,* the National consciousness to which he is a part. By realizing one's National consciousness is of course not the end of the story, quite like Spinoza, Upadhyaya too demands that over and above this, one also has commitment to humanity at large and even to the universe as a whole.

The laws that help manifest and maintain the *chiti* of our nation are termed as *dharma*, in other words *dharma* functions as the repository of the Nation's soul. While the fundamental principles are eternal and universal, their implementation may differ according to space and time. In other words, we need to interpret the moral laws befitting the historicity and context, and tradition, the last according to Upadhayaya, would function as the beacon light giving guidance here. Upadhyaya is emphatic that nothing in the State should be considered sacrosanct before tradition and culture. Even though we have a written constitution, and we implement amendments in it time and again through legislation, these acts too should abide by the unwritten laws of tradition and practice[7]. In brief a very subtle awareness on *dharma*, text and the tradition is called on to renew our praxis, be it executive, legislative or judiciary. Let's be aware that in as much as it is goes contrary to our tradition, it would fail to help us fulfill our *dharma*, which in turn distance us from the set spiritual goal of our life.

Notes and References

1 Pandit Deen Dayal Upadhyaya, *Integral Humanism*, http://avap.org.in/Uploads/Publication/lntegralHumanism[3].pdf, P.2

2 Ibid.

3 Ibid, p.16

4 The first mantra in *Isavasyopanisad*

5 Ibid, p.23

6 Ibid, p.26

7 Ibid, p.38

HUMANISTIC PHILOSOPHY OF SANKARDEVA AND INTEGRAL HUMANISM OF PANDIT DEENDAYAL UPADHYAYA

Dr. Jagadish Patgiri

Abstract

Pandit Deen Dayal Upadhya is one of the leading Modern Indian thinkers. He is widely known for his unique Philosophical theory of Integral Humanism. To him there is only one reality in this world. Individual, Society, Nature and Iswar (Creator) are an internally integrated whole. Upadhya explains the concept of Dharma, Artha, Karma, Moksa and other basic aspects of life-cycle under the background of Indian Philosophy for the good of society. In this context, he stated that Western Science and Western way of life are two different things.

Mahapurush Srimanta Sankardeva was one of the great social reformers, poet, painter, dancer, dramatist, humanist, etc. and a foremost religious philosophers in the world. In his philosophy of culture, religion (Eka Sarana Nama Dharma), being an important component of culture, worked as a powerful force. He founded a

distinct and new philosophy in the process of founding his religious order.

Sankardeva is a humanist philosopher. His philosophy may be branded as Pragmatic Idealism. He did not attempt to shut his eyes to the concrete facts of life. His ethical and devotional teachings are interrelated. All moral qualities exist in sincere devotion. Sankardeva was an ethical thinker and social reformer with a religious outlooks. His philosophy affirms life and strives to make our life and society meaningful and authentic. He stressed on utmost purity of physical, mental and spiritual.

In this paper an attempt will be made to focus on some of the main aspects of Pandit Deen Dayal Upadhya's Integral Humanism and Humanistic Philosophy of Sankardeva.

Humanistic Philosophy of Sankardeva

Mahapurush Srimanta Sankardeva (1459-1569A.D.) was a great social reformer, poet, painter, dancer, dramatist, humanist, and a foremost religious philosopher in the world. The prolific and versatile contributions of Sankaradeva suggest that he was primarily a philosopher of culture. In his philosophy of culture, religion (Eka Sarana Nama Dharma), being an important component of culture, worked as a powerful force. He has expressed his basic ideas through his writings. Although Sankardeva was popularly known as the propounder of Eka Sarana Nama Dharma, it is equally true that through his great contributions of art, culture and literature we notice very clearly his thinking, the way of salvation, his concept of man, society, God, world, Purusa, Prakriti, Lila, Moksa, etc. His religion Eka Sarana Nama Dharma had laid the foundation for a new religious philosophy. He founded a distinct and new philosophy in the process of founding his religious order. The religious philosophy preached by Sankardeva had its genesis in the Vedas. His philosophy is based on the Vedas, Puranas, Bhagawat and Bhagawat Gita and may be called Advaita or Monism.

Assam's Vaishnavism mainly derived its devotional theologism from the Bhagawat Purana and the Bhagawat Gita. The Padma Purana's Section, the "sahasranama" is popularly considered to be the authority from which Sankaradeva accepted the main articles of his faith. For instance Satsanga (the assembly of Bhaktas as a means of bhakti), Eksarana (shelter in one god, Vishnu Krishna, alone) and Nama (Kirtana or prayer as the main form of devotion). For an account of the theology and philosophy, ethics and religious doctrine of Assam's Vaishnavism, mainly we have to turn to Sankardeva's *Bhakti Ratnakara*, a work in Sanskrit, besides his other works in Assamese but the Vaishnava texts have been rejected as untruthful. the Vaishnava texts "*Bhagawatpurana*" is regarded as the essence of all Vedanta and possessing the supreme authority the "Bhagawatpurana" has been influence an informing the theological background of Assam Vaishnavism is quite clear. In the explanations of these two books, the "Bhagawatbhavarthadipika" and the " Subodhini" the monistic commentary of Sridhara Swami is highly popular among all sections.

Sankardeva's dharma is popularly known as Mahapurushiya dharma. The word Mahapurushiya being an initiation of Sanskrit Mahapaurusika (BhagP.1. 14.37) explained as Mahapurusha Vishnu tadiyah Mahapurushika vaikunthanathanucharah, by Sridhara (Bhagp.2.1.10), explained as mahapuruso vishnus tadiyah by Sridhara, and rendered as mahapurusar Sevaka by Madhavadeva, Namaghosha, 650, meaning that the worshipful is the transcendent Vishnu, the controller of prakrit and purusha (Prakriti purusa durio niyanta madhava, Namaghosha,405), and known as Brahman, paramatman and bhagavat (Nama ghosha 176: Bhag, P.1. 12. 11)

Sankardeva preached the Eka Sarana Dharma "the religion of taking refuge with the one god only." Naturally this went

counter to the spirit of traditional Brahmanism based on the notions of caste and of worship through the various manifestations of the Deity. He also preached the equality of men before god, and abjured the idea of special privileges for Brahmans, Himself a non Brahman, being born into a respectable Sudra family, he started the innovation of giving special spiritual ministration to Brahmans also, and this Scandalised the orthodox. He was developing his creed and its cult for a number of years, and his tour over North India in the most important holy places during the prime of his life, from his 34th to his 46th year, made him receive all the influences from other reforming organizations' way of approaching God.

The official name of the Bhakti creed of Sankaradeva is Eka-Sarana nama dharma, and this explains its cardinal principles, which enjoin the worship of one God, that is, Vishnu, especially in the incarnation of Krishna, and interdicts the votaries from the worship of any other deity, and indicates its main form, which consists of the utterance of the holy names of the god, in the singing of songs in his glorification. The meaning of Bhakti is Bhaja, reverence that means reverence to god. Bhakti implies love and devotion for the Krishna. Bhakti shows sure path and salvation. The main character of Vaishnav Bhakti is that all kinds of caste can assume this Bhakti.

The Vaishnav reformers regard Bhakti as the *summum bonoum* of life and even superior to Mukti, needs no further elaboration here. In fact, Bhakti is conceived as 'be all and end all' of life. Their attitude towards Bhakti is amply illustrated in the following lines of Sankaradeva “Bhakti is mother, father, friend brother, relation and the highest treasure of life. Bhakti is the movement (gati), the desire (mati) and the guiding force of life. It is the highest desire and wealth (vitta) and the germ of liberation; it is the solace of life, the vital breath of the body as it were. There is no other way of life save and except Bhakti in this

world and the next." (Sankardeva, Bhagawat, Book X, verse 10864, p.866)

There are nine kinds of Bhaktis. These are sravana, kirtana, smarana, padasevana, archana, vandana, dasya, sakhya, atmanivendana. Sankaradeva's Bhakti is mainly 'Nam Bhakti'. He says, through the worship of Nam, men would attain salvation. Namghosha corroborates that "within the heart is the store-house of Nam (verse 993). The grace of the guru is also necessary for attaining this highest goal in the path of Bhakti. It has been firmed by Sri Sankaradeva in his teachings. Sankar's successor of Namaghosa, Madhavdeva stresses the importance of guru in the worship of Nam. In one of these verses he says without the help of the guru who imparts the name to the individual, there is no other way of approach Hari (235)

Sankaradeva could not do away with the cast divisions but the bhakti movement did tone down much of the stigma attached too much discriminations. In the Vaishnava congregations all members of the fraternity were equal. The prayer services and the reading of sacred texts could be, conducted by persons able to do it irrespective of their social standings in the old scale. The offerings to the deity could be distributed in the assembly of any caste within the circle of bhaktas. Notwithstanding persecution from the old orthodoxy, people, flocked to Sankaradeva's side to listen to the message of love and met there as equal sons of god.

Sankardeva made a remarkable contribution to Indian philosophy. He was greatly influence by Sankaracharya' monistic Vedanta. Sankara rejected samkhya dualistic view of purusa and prakriti. He accepted monistic view. He called purusa and prakriti as formless, God is real, God is the controller of all individual soul and absolute soul. Sankardeva also called purusa a part of God, as maya, a part of purusa.

Sankardeva stressed on knowledge. He emphasised spiritual knowledge in a verse of his book *NimiNavasiddlaSamnada*,

"How jnanasunja/kona punya/karite napare sara bishaya byakula/sanyake batula/nuguche jatana tara' (one who is devoid of knowledge cannot differentiate between vice and virtue. He gets totally immersed in mundane affairs like man and his never ending woes.)

In all his works Sankardeva lays emphasis on the removal of maya through soul-devotion to Hari. Hari is to be realized not through karma and jnana unlike Sankaracharya but through bhakti of Ramanujan Sridhara. Not that the former should be entirely discarded; one leads only to the other, and even in karma and jnana there should be bhakti. This is also the teaching of the *Gita*. In the Kali age bhakti based on the nama of Hari is the best way to shake off maya and to attain salvation. This is the essence of the teachings of Sankaradeva. The individual soul, steeped in the darkness of maya, should approach somebody who is the possessor of knowledge. He is no other than the parama Isvara Himself. The way is to be shown by a guru. One can attain salvation even in this mundane body, when he becomes detached in all his actions, even in bhakti and seeks Absolute knowledge. This is called the state of mukti while alive (Jivana mukta avastha) said to have been attained by Sri Rama. Sridhara states that salvation comes through Jnana, to be attained through bhakti. Sankaradeva and Madhavadeva go a step further in that Jnana Karma cannot release the individual soul unless these are bathed in bhakti and bhakti should be nama-oriented. This is the essence of Sankaradeva's tenet, the most practical of the Indian religious philosophical systems. A major characteristic of Sankardeva's Philosophy is that it preaches equality of the Nirguna Brahma and Saguna Ishwara. He says in his *magnum opus Kirtan-ghosa*.

'Tumi Paramatma jagatara Isha eka

Eko bastu nahike tomat byatireka' (*Kirtanaghosa* 519)

(you are the universal self as well as the one supreme God of the creation. There is nothing other than you)

Sankaradeva is different from the great monist saint Adi Sankaracharya in his attitude creations as well. According to Sankaracharya 'Jagat or creation as Mithya or false. He said "Brahma Satya Jagat Mithya". But According to Sankardeva Jagat as the play-field of God. Sankardeva says,

'Tumi Brahma tatta Jagata Jateka

Tomarese krira bhanda' (Bhagawat, 3/157)

(you are supreme entity Brahma : The entire creation is nothing but your playfield) Sankardeva considered the human body as a holy tool for worshiping God. According to Sankardeva Iswara is different from Jiva. To him Iswara as uttama Purusha (Best man) and jiva as Adhman Purusha (worst man) (Bhagatvata, 11/78)

Sankaradeva's Philosophy also differed from that of Ramanuja. For Ramanuja, Brahma as summation of all sentient and insentient things. But Sankardeva talked about a different relationship between Jiva and Ishwara. Sankardeva termed Brahma as shapeless and beyond all attributes. Ramanuja termed Brahma as only attribute.

Sankardeva's philosophy is not similar to any devotional philosophy, because none of those devotional philosophies preached the tenet of Eka Sarna like him. His philosophy differs from all other branches of Sanatan Hindu philosophy like monism, qualified monism, dualism etc. His philosophy contains elements of some of these in such a fine blend that they constitute a new and unique branch of philosophy itself. Sankaradeva's philosophy is an integral philosophy as it contains elements from different perspectives. His philosophy had elements of both Parinamvada and Vivartavada. Sankardeva

accomodated beliefs of all stages in his philosophy, so that any devotee could rise through that philosophical system, whatever be the philosophical state of the devotee.

We may also notice in the philosophy of Sankardeva ethical or moral statements. Sankardeva built his system upon the socioethical thought of the *Gita* and the *Bhagawat Purana*. Though he was not academic philosopher in the technical sense, he accepted the authority of the ancient Indian scriptures for the philosophical foundation of his theory of social reform. He accepted the ethical codes which were prescribed by the ethic-oreligious literature of India. Sankardeva used moral words in his writings. He writes,

"nindibaka nahi bandibako nahi:
Parara dharnaka nihinsiba kadacit
Sakalo praknika dekhibeka atmasama
Satrumitraudasina sabato samana
Sabako maniba tumi Visnubuddhi kari..." Kirtan-ghosa
(tolerance of others religious belief;
regard all beings as your own self)
friend- enemy all are equal
an attitude of accepting
and presupposing divine presence in all)

There are some judgements of non-moral value in different writings of Sankardeva. The word Non-moral means out of the realm of morality. Description of mountain trikuta in the Gajendrapakhyana and description of enchanting garden with fruits and flowers in the Harmohan are judgements of non moral value (Kritan-ghosa). Sankardeva gave philosophical interpretations of some moral concepts. For example, Bhakti is the spiritual practice that helps the bhaktas to realise God.

Sankardeva is a humanist philosopher. His philosophy may be branded as Pragmatic Idealism. He did not attempt to shut his

eyes to the concrete facts of life. The way of goodness according to him, does not mean total rejection of the worldly life. His ethical and devotional teachings are interrelated. He opines all moral qualities exist in sincere devotion. Sankardeva was an ethical thinker and social reformer with ethical thinker and social reformer with a religions outlook. As a practical thinker, he emphasised the discipline of personal life. His philosophy affirms life and strives to make our life and society meaningful and authentic. He stressed on utmost purity of physical, mental and spiritual. He gave a detailed analysis of Namakirtana (recitation of the name of God) in his Nama Paradha section of the Kirta-ghosa.

Sankaradeva may be considered as a social philosophiser. Sankardeva was born into a society where all sorts of evil practices resulting from Saktism, Tantricism and decadent Buddhism was rampant. Among the different reformative activities the greatest of social reforms performed by Sankardeva is the social recognition of man irrespective of caste, creed and status through his Neo Vaishnavite faith. Sankardeva writes,

Kukur candal goddrvaro atma ram
Janiya sabako pari kariba pranam - *Kirtan-ghosa*
(Dogs, Chandal and other lower classes have soul
Therefore, everybody should respect them)

The social evil of untouchability against which Mahatma Gandhi had to wage a crusade in the twentieth century India was actually started by Sankardeva in the fifteenth century. Sankardeva had in his religious fold bhaktas from all sections of the society including the Muslims, and the class distinction was fully abolished in his Eka Sarana Nam Dharma. Humanity, Universality, Truth, Brotherhood, Peace, Integrity, Tolerance

these are the cardinal virtues of his social philosophy. These qualities have made him "Jagat Guru".

Sankaradeva's Vaishnavism or Eka Sarna Nam Dharma is a very practical religion. It sets before man the ideal to leading a life of value. Culture and morality are blended together in his faith. The network of Sattra and Namghar was the materialisation of his dream of a perfect society. There was no caste distinction, no division of rich and poor within the Satra. His art, literature, music, dance, drama (Ankia nat) Bargita, painting etc. all are the strong medium of his philosophical and religious practice for the good of mankind.

Vaishnavism of Sankardeva is uncompromising in its attitude against the worship of other gods and goddesses. Sankardeva declared spiritual equality for all men and loudly proclaimed that even a *Chandala* is superior to a Brahmin if the *Chandala* becomes *Hari Bhakti Parayana*, i.e. if he becomes devoted to *Hari*.

Integral Humanism of Pandit Deendayal Upadhyaya

Pandit Deendayal Upadhyaya (25th Sept. 1916- 11th Feb. 1968) is one of the leading Modern Indian philosopher, sociologist, economist, historian, journalist and political thinker. He is widely known for his unique Philosophical theory of Integral Humanism. He wanted to upgrade the mind set of Indians by means of rich Indian spiritual heritage and culture. Like Mahatama Gandhi Upadhyaya wanted to base India's independence on its rich culture.

The philosophy of Integral Humanism advocates the simultaneous and integrated program of the body, mind and intellect and soul of each human being. His philosophy of Integral Humanism, which is a synthesis of the material and the spiritual, the individual and the collective, bears eloquent

testimony to this. In the field of politics and economics, he was pragmatic and down to earth. He visualised for India a decentralised polity and self-reliant economy with the village as the base.

To him there is only one reality in this world. Individual, Society, Nature and Iswar (Creator) are an internally integrated whole. An Individual is responsible for the society. Society is also responsible for individuals and the individual and society are equally responsible for Natural Balances. Upadhyaya explains the concept of *Dharma, Artha, Karma, Moksa* and other basic aspects of life-cycle under the background of Indian Philosophy for the good of society. He considers all problems of society viz. economic, political, religious, educational, philosophical or intellectual, psychological etc. and even world peace can be solved by the Indian model of thinking and thought processes. In this context, he stated that Western Science and Western way of life are two different things. Where as Western Science is universal and must be absorbed by us if we wish to go forward, the same is not true about the Western way of life. In fact thoughtless imitation of the west must be scrupulously discarded.

Pandit Deandayal Upadhyaya thoroughly studied the world politics, economics, sociology, history etc. and he introduced 'Integral Humanism' for all the countries of the world. He also deeply examined and analysed the advantages and disadvantages of foreign ideologies, religion, education, economic systems, communism, capitalism, dialectic materialism etc. All problems are not of the same nature. Each country has its own characteristics. The taste of each country is different. Due to economic differences, and physical variations the people of one country feels difficulty to mixup with people of another country. Normally, a nation thinks that they are superior

or inferior to another. As a result they do not have any integrity. Again in the same state there are many languages, and many cultures among the different communities. Due to the regional disparity the strong organizations like U.N.O. do not ascertain world peace. In this context Pandit Deandayal Upadhyaya brings the reference of *Atma* (self) and *Citi* (Social consciousness). So far my understanding of 'Integral Humanism' of Upadhyaya is concerned, it may be said that we must work together, learning from his philosophy of world peace and progress for all individuals. According to Upadhyaya, every individual should leave his self-ego and every individual must think that all men are present in his own blood. Because in the whole process of creation, *Atma* is one, he might be stay in a different body. From the stand point of the body, man is different, nevertheless every man is the manifestation of the same Atma.

Iso pani sad says,
'Yastu sarbanivutani
Atma ne wanu Pachayati !
Sarbavutachu chatmanag,
Tatu Na yajju gupsate!'

(Who sees all other Jivas in his own mind and see himself in all other Jivas, then he does not hate any other Jivas.)

'Yasmin Sarbanivutani
Atmoivud yjanat |
Tattra ko moha ka shoka'
Ekattamanu Pachyata ||

When a wise man sees all other Jivas in his own mind then he realises only oneness, therefore he does not attract attachment for anybody or does not grief for anybody). Actually this stage is called Integral Humanism. The goal of all men should have integral feeling-perhaps this is Upadhyaya's expectation.

Upadhyaya stated in the following address before thousands of delegates in Kozhikode :

We are pledged to the service not of any particular community or section but of the entire nation. Every countryman is blood of our blood and flesh of our flesh. We shall not rest till we are able to give to every one of them a sense of pride that they are children of *Bharatmata*. We shall make Mother India *sujala, suphala* ("overflowing with water and laden with fruits") in the real sense of these words. As *Dashapraharana Dharini Durga* with her ten weapons, she would be able to vanquish evil; as Lakshmi, she would be able to disburse prosperity all over and as *Saraswati*, she would dispel the gloom of ignorance and spread the radiance of knowledge all around her. With faith in ultimate victory, let us dedicate ourselves to this task.

In his book '*Hindus Under Siege*' Subramanian Swamy explains: 'IHT [Integral Humanism Theory] recognized that in a democratic market economy an individual has technical freedom of choice but the system without safeguard fails to accommodate the varying capabilities and endowments of a human being. Since the concept of survival of the fittest prevails in such a system, some individuals achieve great personal advancement while others get trampled on or disabled in the ensuing rat race. We need to build a safety-net into our policy for the underprivileged or disabled while simultaneously rewarding the meritorious or gifted. Otherwise, the politically empowered poor in a democracy who are in a majority will clash with the economically empowered rich who are the minority, thereby causing instability and upheaval in a market system.'

In 'India and China A Comparative Perspective' Swamy says IHT was the only alternative to Marxism and capitalism presented after 1947, but did not gain currency for political reasons. While capitalism suffers from "one dimensional

concept of the human pursuit of material progress", IHT envisages a system that permits competitiveness while seeking adjusting complementaries, harmonizing material progress with spiritual advancement.

In his book LK Advani '*My Country, My Life*' stated that his 'political guru', "Deen Dayal-ji felt that both Capitalism and Communism were flawed philosophies...one considers man a mere selfish being hankering after money, having only one law, the law of fierce competition...whereas the other views him as a feeble lifeless cog in the whole scheme of things. The centralization of power, economic and political, is implied in both. They pit one section of society against the other, the individual against the collective, man against nature." According to Advani Integral Humanism did not receive the attention that western political theories did. But it is "worthy of being placed alongside the works of Mahatma Gandhi and Dr Ram Manohar Lohia, with both of whom Deendayal-ji had so much in common."

Mahesh Chandra Sharma says, "Upadhyaya wanted economic freedom, along with the Right to Work. He wanted private ownership of the means of production but not centralization of ownership. In agriculture, he favoured land ownership and strongly opposed Soviet-style cooperatives, then a hot topic of discussion."

According to Deendayal Upadhyaya Integral Humanism believes Dhamma is the guiding principle of the state. Dhamma is distinct from religion; it is the moral compass of government. He rejects statism and espouses liberal notions of individual liberty, within the parameters of social responsibility. His state was secular and unitary, albeit one in which power was decentralized. Upadhyaya accepted that western concepts of 'nationalism, democracy, socialism, world peace and world

unity' were good ideals even though they did not appear to have worked well in practice.

Upadhyaya accepted the concept of democracy. He wrote: " Vedic Sabhas and Samitis were also organised on the basis of democracy, and many medieval states in India were completely democratic..." He gave a call for Indianising the democratic set-up of government. He stressed on Indianisation of Democracy and Honouring Public Opinion.

Integral Humanism of Upadhyaya is a unique philosophy which is based on Indian heritage and culture. Upadhyaya deeply investigated many problems of India. Upadhyaya's Philosophy of Integral Humanism can be considered as a universal humanism. Many dimensions of his Humanism can show many new paths to eradicate the evils of Indian societies.

Upadhyaya has given a unique *marga* for the well-being of human society. If we can properly apply his philosophy of Integral Humanism in the different ethnic groups and races of India, I think the feeling of disparity will be removed from their minds.

In this regard Upadhyaya stated, "Similarly those who would like to make western ideologies the basis of our progress forget that these ideologies have arisen in certain special situations and time. These are not necessarily universal. They cannot be free from the limitations of the particular people and their culture, which gave birth to these Isms. Besides many of these ideas are already out of date. The principles of Marx have changed both with the changing times as well as with varying conditions to the extent that parrot like repetition of Marxism for problems facing our country would amount to a reactionary attitude rather than a scientific and pragmatic one. It is indeed surprising that those who claim to reform society by removing

dead traditions, themselves fall prey to some outdated foreign traditions."

Conclusion

Both Philosophers stressed the all round development of human personality for the good of mankind. Both Philosophers thought that spiritual realization is the essence for transcendence of higher stage in life. At the end of Integral Humanism, Chapter-4 Upadhyaya says 'Bharat Mata Ki Jai!'

In his translation of *Bhagawat Puran* Sankardeva says,

'Dhanya dhainya Kalikal'

'Dhanya dhainya Bharat barise'.

REALISTIC OR UTOPIAN INSIGHTS INTO INTEGRAL HUMAN DEVELOPMENT OF PANDIT DEENDAYAL UPADHYAYA

G. Mishra

If there is any standard for determining the merits and demerits of particular action, it is chiti; it is from nature whatever is in accordance with chiti is approved and added on to culture. These things are to be cultivated. Whatever is against "Chiti" is discared as perversion, undesirable, is to be avoided. Chiti is the touch-stone of which each action, each attitude is tested, and determined to be acceptable or otherwise. Chiti is the soul of the nation. On the strength of this "Chiti" a nation arises, strong and virile if it is this Chiti that is demonstrated in the actions of every great man of a nation. (Lecture No.3, by Deen Dayal Upadhyaya)

Abstract

In a world that is strife ridden, with astute economic imbalance between the states, creation of several worlds within one world, legitimization of wrong and violent activities in the name of religion,

the man stands at the receiving end looking for some solution and hoping that the world will become a better place to live in. In order to make the human situation better, a lot of attempts have been made in the history of mankind with experiments ranging from capitalism to communism and military anarchy to participatory democracy.

Multiplicity and plurality have been basiccriteria of any societal co-existence. A welfare society is that which has respect for all and which has space for the development for all. But we are sadly aware of the discriminations that has gone into the milieus and spoiled the moral fabric of the society at times with justification given from different sources, social, political, religious and the like.

Coming to discuss an interaction between religion and society, we find a grim picture where the so-called "other" has no meaningful existence at all. Due to some reason, reading of a particular text with different meanings associated with it, a particular group enjoys an upper hand and suppresses the others with ill-logic or no logic at all. They develop aggressive motifs and hardly have any tolerance towards the existence of the other resulting in ethnic problems, massacring the innocent and more than these, giving justification for such acts. The whole world is in the cross-roads of such a situation and we need to work out the possible solution to come out of this predicament.

UNO is one among many prime institutions working in this direction and in their session on "reconciliation and forgiveness", they collected the views of many traditions to find out whether the theologies themselves have caused conflicts. The pervasive view is that the society must practice an ethics in which a person should not treat the other in a way in which he does not want to be treated. This has been spoken as a dharmic way as is being elaborately discussed in many texts as well as persons by inviting the attention of the people for a together living with peace and amity.

Integral Humanism of Pandit DeenDayal Upadhyaya seems to be a model of individual development, social organization and politico-economic governance. He has thought about this keeping in view the HUMAN and not limiting it with small considerations. He is of the opinion that Integral Humanism is designed for the simultaneous

and integrated programme of development of the body, mind, intellect and soul of each human being.

While giving a critique of the West for holistic model of development, DDU insists on the concept of Dharma as the guiding principle for our thoughts and actions. DDU has enunciated ancient Indian thought as a means for human unity amidst differences.

This paper is devoted to a discussion of Deendayal Upadhyay's contribution for a meaningful co-existence with the celebration of differences which he calls as "integral humanism."

Introduction

Universally, we have witnessed a change in the recent centuries in the form of modernization which is through science and industrialization. The development that we perceive today is synonymous with scientific development. This development is accompanied by economic disparity, cultural conflicts and environmental degradation and that has widened the gap between haves and have-nots and a near jungal-raj has come to be vogue in suppressing and marginalizing the weaker societies, countries. Violence has been widely justified and if nothing is done to arrest this, modern man is going to be victimized in the name of so-called development and progress. There are a few thinkers all over the world who now and then have reminded us of this difficulty and thought about a solution for this in their own way. Their thinking has influenced the societies and brought about certain solution which at times addresses a particular problem, though it may not provide a lasting solution. Marxism is an example of this.

All societies have certain in-built solutions for their problems. Keeping this in view, there are large number of thinkers who have thought out as to how to address the difficulties facing their own people, own and the like, Gandhi can be cited as one who has very systematically brought about a

change in the perception of the Indian nation. He was able to discriminate between truth and falsehood. He was the one who has renounced and disowned the modernity even though he had his modern education in Britain. His teachings and practices have brought about a change in the thinking and created a new paradigm in human history for non-violent batter which seems to be a contradiction in terms. After the passing away of Gandhi and with the industrialization having its sway in India, we have nearly forgotten Gandhi since we have been having the practices which are just opposite of what Gandhi wanted. Is Gandhi, who spoke about Swaraj realistic or not? His ideal of village autonomy, small scale industries and many such things have become the ideals of the past. Similar is the case with other statement like Deen Dayal Upadyaya who envisioned a freed India, not only politically but economically and in a holistic way, where people will be able to live in peace and harmony. In his talks stand where we are today it is impossible to look back or follow what Upadhyaya spoke as a prescription for the modern India.

In the post-colonial era, there have been many who have devoted their life-time thinking about the future of India without any selfish ends in their view. As has been the case, they were not very content with the British rule nor happy with agenda of the post-colonial Congress rule. Like a child who is property shaped to fit into the future society where he is going to live in meaningfully, they wanted to shape the country in such a manner that it shapes like any other developed country transcending the inferior existence it had been having all along. With the experience they brought from the colonial past, they thought what they should not be than what they should be. I would like to put Upadhyaya in this category who never became a minister or held any office of profit and was living in the world of ideals with

the day-dreams that India will be able to follow its past to come out of its colonial hangover.

His background is largely reflected in his talks and if we read him carefully we find he is talking of a few things which are meant to make people realize the problems that might befall on them in the way of running the country in the post-colonial era. In the sequel, I will take up a few things following his logic that is reflected in his writings but it would be entirely in my own way. Before I come to discuss the points I have chosen from the talks of Upadyaya, I would like to submit that in all his lectures, there is a clarion call from Upadhyaya to think critically even on the most common things and or matters relating to the state nation or the world.

Beyond Capitalism and Communism - A critique of the Political scenario

With the independence, the experiments on the party polity has undergone vast change, parties have compromised with their ideologies for securing the vote bank and power in the states. Capitalists with socialistic temper and communists with capitalistic attitude are pervaded everywhere. Take to that policy which soothes you and which need not be good for the society is pervasively seen. The people for their own selfish interests have sacrificed the interest of the country and when they have no direction, how will they give direction to the people. Upadhyaya states this as cobra-mongoose magic box in the context of the Congress party, which is relevant all parties today. Coming down to the participatory democracy that we have put ourselves in, it is only the participation of the haves and have-nots have been pushed to the brink as has been the case we perceive everywhere. There are many states where in the event a particular party gains an absolute majority in the elections, there is a cabinet of ministers for name sake to satisfy the book, the constitution,

excepting that of the leader at times the Chief Minister and in the name of democracy what we have is only monarchy. At times even the Chief Minister and in the name of democracy what we have is only monarchy. At times even the Chief Minister remains in power only by the grace of his/her leader. It is a vicious problem and there is no way to come out of it. Even though this is a pre-eminently felt problem in India, such cases with different shades everywhere round the globe. Upadhyaya laments that there is no principled way of doing politices, it is dictated by opportunity and selfish interest and tries to find a way out of this.

In the West, especially Europe, Democracy has made a deep impact. Even there, the power stays with a few and the ordinary man is subjected to hardships arising from the industrialization. Instead of working from home workers had started working in the factories taking orders from the factory owners. The urbanization grew with the existence of rich owners and poor-workers and the exploitation increased in the name of modernity. The worst victims who live in precarious conditions are the urban poor. There is no housing, no water facility and they live in horrible unhygienic conditions in the urban slums. This has been an ongoing process and even Marx can be placed as a milestone who tried his best to address this problematic. Equal franchise and minimum requirements are promised by Marx but eventually, it is seen that those who followed Marx have neither minimum bread nor real voting rights.

There have been several such attempts where state was redeemed from the hands of the bourgeois. Since capitalism contain the seeds of its own destruction, socialism became inevitable. At times socialism was replaced by welfare state. Upadhyaya maintains that by itself each of these doctrines is incomplete. Socialism became a watch-word and in ll communist countries there was hardly any human liberty which

was the basis on which socialism was founded and it posed a great threat to world peace and unity. Upadhyaya says, "If we possess something that may prove helpful to world progress, we should not hesitate in imparting that to the world. In this era of adulteration, instead o adultering ideas we must on the contrary scrutinize and improve upon them wherever before accepting them. Instead of burdening the world, we must attempt to resolve if possible the problems facing the world."(p.7)

National identity and Recognition of the self

Upadhyaya is of the opinion that unless the self-identity is established, we cannot realize our goals nor can nation benefit from the individuals. This is what happens in a state of dependence, our self identity and national identity are suppressed and the result is corruption and perversion. This can happen even when there is independence and that is what is happening now. Now we are politically independent, but it has not taken away the problem of corruption and perversion? Upadhyaya is speaking from an idealistic platform and even though the suppression of self-identity brings about corruption, independence cannot guarantee self-realization since vested interests and desire to subordinate works as the basis of our global existence. We have taken pride, Upadhyaya states, in resisting things British while they were ruling us, but strangely enough, now that the British has left, Westernisation has become synonymous with progress. We have a large number of Non-resident Indians (NRIS) country.

More than Western science, it is Western way of life and values have that show their impact in our social life. It is because every country has their own problem and means of solution. He is of the opinion that while absorbing the wisdom of other societies it is proper that we avoid their mistakes and perversities. Even though UNO has been formed after the world

war, acute Nationalism stands as a hindrance to world peace as has been seen in many cases and the experiment has nearly failed.

Integration as the Watchword

In India, there has been a celebration of unity amidst diversity which has been flowing in the psyche of our people for a very long time. The ideal of arta made us to believe that nature and spirit are more complementary to each other than conflicting. As Upadhyaya puts it: "Unity in diversity and the expression of unity in various forms has remained the central thought of Indian Culture. If this truth is accepted, then there will not exist any cause for conflict among various powers. Conflict is not a sign of culture on nature, rather a symptom for their degradation. The law of the jungle, Survival of the fittest, which the West discovered in recent years was known to our philosophers.[2]

World culture and culture of togetherness: see our wourld was a much better place to live in which we may notice from the accounts of Fahien, Huensnag Albruni and many others. So is the case of acceptance like many from our country went to other countries and were well accepted like Bodhidhamma went to China, and the like. How glorifying account they have given and what we have done, we need visa to go to the other village.

Man is on the brink of losing his rationality. Dharma is the basis of this rationality and integral whole. It is not to tolerate the evil but property react against it. Fighting for rights is another facet of this ideal of dharma.

Integration of Body and soul

The *purusarthas* were designed to realize the human potential, responsibilities. Body Mind intellect and soul are to be integrated for the realization of the higher ideals of life. Action and action without selfish ends has been taken to be ideal for

liberation. Dharma artha and kama have to be integrated for a smooth functioning of the body and if that is not done, there is chaos. Distance between practices and precepts and in bridging them we hope for the best as can be illustrated in the life of Gandhi. Gandhi did not only want independence but the share of freedom to reach all hence the charkha became a symbol as an industry which has space for all, the symbol of swaraj which he was enunciating all along.

Individual versus society and nation

When a group of persons live with a goal an ideal and a mission and looks upon a particular place as their motherland this group constitutes a nation. Upadhyaya is of the view that as man has a soul so is the cas with the nation, it has a soul and it is called chiti. This is the touch stone of culture and is the guiding principle for the individual in his multiple roles that he has to discharge. Chiti is the central point of our national existence and it has space to act and react within a particular framework.

In conclusion, I would like to put forth before you two things. 1. socialism is good but does not have mechanism to run, it has the tendency to create autocrats, it has the tendency to put down human rights and marginalize the other. As an experiment, it has failed almost everywhere. It has failed to carve out a niche for itself for its existence, it has become blind. On the other hand democracy again has created different kind of anarchy since again the system has failed to meet with its objective. It has become lame. We have only solution in andha-pangu, and which again is a misnomer. We only live in the hermeneutic of hope and any remedy is inadequate to address the problematic. Therefore even we enjoy the ideal that the world is bout one home, this is a drug to celebrate rta (order of the world) with all disorder all around.

What the Student's Says about KLS GIT.....

(Final Year Batch 2019-20)

It is said that history is written by the olds & made by the youths and I'm really glad that I'm a part of an marvellous educational institution which is directly involved in creating such a mindset & environment for the youths.

During the previous three years of me in this college, I found myself to be a lucky person because I had an opportunity to sharp my mind. GIT has rich faculty experts, peaceful academic environment, well equipped library, a beautiful campus with wifi availability at each point, perfect labs and not just the academics but also the extra curricular activities like sports, music, drama clubs & various other clubs which helped me with development in the mental, physical & psychological personality.

Finally lets celebrate you being a part of this institution. I hope GIT will be an invaluable milestone for your lucrative career.

Thank you.

Sarvesh M. Patil
6th Sem. Aeronautical

The department of Architecture helped us attain a high level of excellence in design. Multi-disciplinary skills related to space, construction, environment and aesthetics were offered through studios, theory, professional practice, software learning, visual studies, etc. Apart from the curriculum, NASA and other cultural/technical events are promoted and encour-aged. The learning space is extremely creative and comfortable. It is made more alive and welcoming through artistic elements presented by students. The overall atmosphere enhances your imaginative skills.

Aditi R. Zawar
Final Year B.Arch.

KLS, Gogte Institute of Technology, Belagavi is a great college with incredible opportunities to learn and explore both inside and outside the classroom. The campus atmosphere is lively, welcoming and overall amazing. If asked me, I am all praises for GIT. Everyone is really accomodating. I still remember my first day here, when I had come with my grandfather for my admission.

The professors under whom I studied are at the top of their field. They are supportive, accessible and always willing to help. They taught the subjects in detail and topics were made interesting and easy to understand. Being someone who always had an enduring and passionate interest in the broad area of Structural Engineering, I have thoroughly enjoyed my classes and the learning process here. I had great professors who I felt were dedicated to helping me learn. I will always be grateful to them.

GIT puts incredible effort into making its students comfortable in every aspect, be it academics or non-academics. There are plenty of resources available in the college for one to make his/her career. Among them is the GIT PG Structural Engineering Lab, which is equipped with Loading Frame, C-Frame and many more equipments and is one of its kind in the entire North Karnataka region, providing students platform for research.

GIT is definitely a special place. It has shaped my values, my beliefs, intelligence, and every part of me for a better version of me. It is a spectacular college that is worthy of helping its students become successful in their professional life.

Vrushali S. Garde
Final Year M.Tech. Structural Engg.

In the time I spent in KLS GIT, I learned a vast array of skills. In my experience, this Institute is not only a centre of teaching but a haven for learning. Despite being located in a small town, the number of opportunities surprisingly high. With several partnerships and exchange programs with top universities across countries, the students get to experience Engineering & Technology on global level. The Computer Science department recently got an upgrade with new top-notch classrooms, laboratories, and equipment. Driven by the never-ending enthusiasm of faculty and students, the department conducts a multitude of exciting events year-long, giving a platform for the students to showcase their potential. The proactiveness of the placement cell has yielded undeniable results, with several major companies coming forth with internships and job opportunities, like never before. I feel proud to have chosen KLS GIT as my almamater.

Anay Kulkarni
Final Year B.E. CSE

I am Kiran Muchandimath, a final year ECE student of KLS-GIT. I was a girl from a village with higher aspirations. My professors channelized it on the right path. From teaching electronics to ethics and leadership, from turning a fresher into the President of ISA-GIT, my lecturers have played a vital role and were the guiding light throughout my engineering here. I got the opportunity to participate and win more than 50 National Competitions, both technical and cultural, through GIT. The campus was eco-friendly, student-centered with advanced labs. Four years later, I am transformed into a confident, innovative engineer placed at one of the best company in India, with a 10lpa package.

Kiran Muchandimath
Final Year B.E. EC

As an Engineer, I thought MBA could be challenging but, I am thankful to our faculties for making it a cake walk and helping me to passout proudly with 3 campus offers in hand, highest package being 10.2 LPA.

KLS GIT not only keep us updated with regular academic course work but encourage and help us in participating National Level Management fests. Imparts us app training in association with "Bizotic", boast our confidence. always help us in case if we miss any classes. Paccampus Value added courses like Cambridge English Class and SPSS had a real time impact in enhancing our technical skills, personality skills and encourage us to perform better and also to become great entrepreneurs.

I personally feel lucky and proud to have such supportive faculties who help us in identifying the hidden talent within us. I always wish to convey my gratitude to our faculties for creating many opportunities to develop better professional management skills.

Suchita Koujalgi
Final Year MBA

My three years at KLS GIT MCA has been excellent & a memory to cherish for a lifetime. The Infrastructure is well equipped with state of the art structres. The faciilties provide students to help them in many essential needs like bus facilities, library, sports & extra circular activities. All things which adds upto one's own development as a person.

The faculty stands as strongest pillars to build your life & provide opportunities that are full of fun & surprises. The preplacement activities are profoundly invested in every student to get them a better chance of placed in a better company. The events such as quesfers & ACA adds the talents which are required in IT world.

The International exposure makes you a better h face the challenges of the corporate world.

Samarth Kulkarni
Final Year MCA

Beyond the conventional trajectory and with a belief that 'Investment in knowledge pays best dividends', Gogte Institute of Technology has an incredible program consisting of industry-updated academic plan, well-equipped laboratories and library, an un-cramped campus, student-friendly faculty and interactive sessions with industry experts. Opportunities in all fields including cultural and sports are given prominence. This has led to enjoyable learning and overall development of students, leading to excellent placements and world-wide present alumni.

Rohin Lengade
Final Year B.E. Mech.

METAPHYSICAL THOUGHTS OF INTEGRAL HUMANISM

Dr. I.S. Kumbar

Abstract

Integral Humanism has been advocated by Pandit Deendayal Upadyaya (DDU). He observed that in the colonial period, India was having a single definite aim to drive out the foreign rulers and achieve freedom. But in the post colonial period, the direction towards which India has to go forward was not specified.

The problem he faced was, in which direction India has to go forward? He came across two alternative solutions suggested by others. One, we must start from where we have left one thousand years ago, when foreign invaders disrupted our life. Another, to follow western way of life, ideals, and values. Having considered these two alternative solutions DDU discarded both. In effect, he advocated the philosophy of integral humanism as a direction towards which India has go forward.

. In order to construct the philosophy of integral humanism, DDU has developed the concepts of individual, nation, atma, chiti,

culture, pindand, brahmand, the relation between individual, nation and world etc.

The present paper aims at exploring the metaphysical status of Integral Humanism advocated by DDU on the basis of the above mentioned concepts. In particular, is it classical theism, pantheism, panentheism or something else. In order to do so, the paper follows Charles Hartshorne, who suggests certain methods to understand the metaphysical position of the given concepts, and it falls back on the text "Integral Humanism" containing the four lectures delivered by DDU in Bombay on April 22-25, 1965.

I. The notion of a nation and the philosophy of organism

l. DDU holds (1992: 13-14) that a nation like an individual has its self-identity, natural inclination, instinct and potentialities. The awareness of these will help an individual to experience happiness in all its endeavor. This awareness is possible if an individual is not under any alien rule and is independent. For this reason any nation or individual always wants to be independent. And$tiis natural instinct can be elevated to the level of culture.

Further, if the natural instincts of an individual are suppressed, or disregarded then there is a mental disorder, restlessness and dejection. As a consequence, his abilities slowly deteriorate and become perverted. Same case is with a nation. A nation like an individual a prey to numerous ills when its natural instincts are disregarded (DDU: 1992: 13-14)

From these expressions of DDU regarding a nation and an individual, we understand that he upholds philosophy of organism. As Hartshorne (1973: 191) says, an "organism ... is a whole whose parts serve as organs or instrument to purposes or end-values inherent in the whole." For Hartshorne, organs and

organism exist. "A man is aware of realizing purpose, and he is aware of doing so through parts of his body. Hence he is aware that he exists as an organising 1973: 191). Hence, following Hartshorne, we can hold that DDU's Concepts of nation and individual imply the philosophy of organism.

2. Does DDU's philosophy of organism hold, dualistic organism or monistic organism? Philosophy of organism can also be understood in terms of whole and parts. An individual as a hole has limbs as its parts, so also nation as a whole has individual as its parts. If so, the question arises whether every whole is organic or some wholes are organic. This question is based on the assumptions that the whole like a mountain has parts but may not be organic. But as Hartshorne holds (1973:191), even the parts of the mountain serve the purpose whose realization is enjoyed by the mountain as a whole (1973:192). Even the parts of the finger serve the purpose whose realization is enjoyed by the finger. Further, finger is an organ of a larger organic whole i.e., individual which in turn is an organ of nation which is an organ of larger organic, whole i.e. world which in turn an organ of the Universe.

This implies that the entire universe is organic, which has molecules and cells as organic wholes. As Hartshorne says the "sub-molecular parts may contribute value in the form of simple feelings to the molecules and the molecules may contribute value to the cosmos". (1973:192).

Therefore the answer to the above question is every whole is organic and there is only one organic whole. And according to DDU it is clear that there cannot be dualistic organism, but can monistic organism.

3. Now the question is when a whole will be inorganic? Bored on the above discussion, it is clear that every whole is organic. But still both DDU (1992:13) and Hartshorne

(1973:192) opine that there is a possibility of a whole being inorganic.

As discussed earlier, every nation or an individual has self-identity, natural instinct and potentiality. If these are suppressed or discarded then the unity of the nation or an individual is lost. Such a whole is not organized and thus is not organic. This idea is clear from the following expressions of DDU in relation to the nation.

He says a, "majority of those who lead the nation today as well as those who take active interest in the affairs of the country are not sufficiently aware" of the root cause of the illness of the country. (1992:13). Hence, "opportunists with no principles reign in politics of our country". DDU holds "parties and politicians have neither" principles nor aims nor standard code of conduct. A person feels nothing wrong in leading one party and joining another. Even alliances and mergers of parties or their bifurcations are dictated not by agreement or by differences in principles but by purely gains in elections or in positions of power...Now there is a complete license in politics... This situation must be changed otherwise unity and discipline cannot be there. (DDU: 1992:13). As Hartshorne holds, "any whole which has less unity than its most unified parts is not an organism... according to organic monism, its most unified parts and some unified whole of which it is itself a part, must in all cases be organisms" (1973: 192).

II. Integral humanism and process philosophy:

1. DDU holds that India is at cross-roads (1992:14) In the colonial period, India was having a definite goal to achieve freedom from the foreign rulers. After the colonial period, the direction of India was not specified. DDU came across two suggestions. One "We must start from where we have left one thousand years ago, when foreign invaders disrupted our life",

(DDU: 1992:14) Another is to follow western way of life, values, and ideologies (DDU: 1992:15). Thus he states that India is at cross-roads but India is not sure which one is ' to be adopted. After considering these two alternative suggestions he discards both and advocates the philosophy of integral humanism. He gives the following reasons for discarding:

i. So far as the first alternative suggestion is concerned, he holds that we cannot start from where we have left off one thousand years ago because "Nation is not inanimate object like a cloth so that weaving can be taken up after a gap in time" (DD: 1972:14).

ii. That "it would not be rational to say that the thousand year old alien rule has interrupted the current of our national life so completely that from that time to this day we remained stationary and inactive."

iii. Because during the alien rule, nation has "put her genius to work, in the changing circumstances to meet the challenges thrown at her" (DDU: 1992:14).

iv. The nation has struggled to continue its life forward and to wrest in dependence from the aliens. "The Current of our national life was not interrupted but has gone on ceaselessly* (DDU:1992:14).

v. Thus it is not wise to turn our nation back to some previous point where we were in one thousand years ago which is also not possible, as it is not wise to turn water of Ganga back to some previous point at Haridwar. Ganga may not be crystal clear as at Haridwara, but still it is the same holy Ganga. As the Ganga may not be crystal clear as it is at Haridwara, as it has absorbed numerous rivulets with all their refuse, but/still it is the same holy ganga and they have no separate existence but have become Ganga, in the same way, nation may be disrupted by invaders, but the inner current is not interrupted but glows onwards.

vi. Taking these views of DDU in account we understand that time in relation to change of nation is not cyclical but linear. That is , nation cannot be brought back any point of time in the past. The flow of time cannot be reversed. Any change in the nature of nation is an addition to it. And without losing its self-identity it continues to grow. By this nature of a nation .we understand that DDU puts forth a process philosophy. As per process philosophy change in reality is always linear not cyclical, and any change in reality is an additional value to it and thus it is always in the process of growth towards perfection.

2. So far as the second alternative suggestion is concerned, DDU holds that we cannot even follow also the Western way of life, values and ideals.

i. Because, the Western world has followed the ideals such as nationalism democracy and socialism and failed. "It is itself on cross-roads unable to decide what is good. Under such circumstances we cannot expect guidance from the west" (DDU: 1972:18).

Further, nationalism led to global conflict, "Democracy grants to individual liberty but same is used by capitalist system for exploitation and monopoly, socialism was brought in to end exploitation but it eliminated the freedom and dignity of the individual" (DDU: 1772 : 22)

ii. As DDU holds, Western ideologies cannot be discarded totally. They are not the whole truths, but are partial truths. They add to the world knowledge. Some of them may be originated in a particular time and space with a particular context, but may be useful to other nation or individuals elsewhere at other times. Hence, It is not wise to ignore all together the development in other societies past or present "Whatever truths these developments contain must be taken note of and accepted. The rest must be scrupulously avoided (DDU: 1992: 21). So that

some mistakes done in the history can be avoided. "In brief we must absorb the knowledge and gains of the entire humanity, so far as eternal principles and truths are concerned (DDUU :1992 : 21).

This point is very significant to me to arrive at the conclusion that DDU's position is a process philosophy which is also called as panentheism. As per the panentheism, an individual or a part cannot exist or be developed in isolation from the nation or whole. So also a nation cannot be so with other nations or the world The whole influence upon the part and vice verse.

III. Integral Humanism and Panentheism

1. Having discarded the two alternative suggestions, DDU holds that our culture can be a guiding factor for our nation (1992:23). Culture is our very nature, is the basis of independence. Independence in turn becomes an instrument to express our culture. Culture contributes to our progress and an effort to express it gives us the experience of joy. (DDU: 112:23).

2. What are the characteristics of our culture? As an answer to this DDU opines thus: (i) Culture looks upon life as an integral whole. (ii) It discovers unity behind diversity. "Unity in diversity and the expression of unity in various forms has remained the central thought of Bharatiya Culture". (DDU: 1992:25.) (iii) Survival of the fittest is not the law or basis of our culture, but co-operation is the basis, (iv) The mutual co-operation sustains the life of vegetation and animal life. Animal lives and vegetation lives are sustained by obtaining oxygen supply and providing carbon dioxide respectively, (v) The relation among human beings and animals is natural. But this relation is short lived in animals because of lack of memory in them, hence they cannot build civilization. But in the case of human beings, by this relation, they construct a more harmonious order in life, and nit

the whole society in a single unite of co-operation, (vi) In order to build the harmonious order in life, values and traditions are built, accordingly standard of good and bad are constructed (DDU:1992: 26). The value that helps to unite the society is good and approved and that is against unity is bad and not approved. This is called *dharma*.

3. DDU takes into account the integral life in connection with both society and individual. He says we "have thought of life as integral not only in case of collective or social life but also in the individual life" (1992:27). So far as the integral social life is concerned, co-operation, unity are the basis, and so far as integral individual life is concerned, *purusharthas* are the basis. In integral humanism, as all parts of an individual such as body, mind, intellect and soul, are important, so also all the *purusharthas*, such as *dharma, artha, kama* and *moksha* are equally important (DDU: 1992:29)

Based on the views of DDU, we can sum up his thoughts in the following manner: There is diversity such as nature, animals, human beings etc in reality. But reality is also striving for achieving unity among the diversity. "Hence there is also unity in reality. Unity and diversity are the two aspects of a single reality. From this we can hold that DDU's concept of integral whole and integral individual is the philosophy of panentheism. As per panentheism, the reality is a whole contains parts. The whole and pails are mutually dependent. Whole cannot be without parts and parts cannot be without whole. Thus DDU holds that since reality is integral unity in diversity, this would be our guiding factor in both our goal as we our path. (1992:32)

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DEONTOLOGY, THE AGE OF REASON AND THE INDIAN INTELLECTUAL TRADITIONS: IMMANUEL KANT, DEENDAYAL UPADHYAY AND THE NOTION OF ENLIGHTENMENT

Dr. Sanjeev Kumar H.M.

Abstract

This paper is an attempt to analyse the Eurocentric notion of post-enlightenment rationality, from the perspective of the philosophical insights of Deendayal Upadhyay. The paper is based on the fundamental epistemic question that A.K. Ramanujan has raised: "Is there an Indian way of thinking?" Another critical question that Jean Hampton has raised is should political philosophy be done without metaphysics?. In this regard, our primary questions would be to explore as to whether the thought of Upadhyay presents us with an alternative Indian epistemological trope to understand the phenomenon of enlightenment? And, whether such an understanding, adequately addresses the requirements of the methodological tools of Indian intellectual traditions? The paper is situated in the philosophical trajectory of deontology wherein, an attempt is being made here to compare and contrast Upadhyaya's philosophical ideas with that of Immanual Kant, in a manner to explore whether Upadhyay presents the Indian version of deontology. In order to do this, the paper

would first examine the European notion of post enlightenment reason, present Kant's deontological philosophy, articulated through notions of enlightenment and his critique of pure reason and, then explore the ways in which the thought of Deendayal Upadhyay can be juxtaposed with Kant's philosophy, in a manner to place it as an alternative trope to understand the notion of enlightenment. Such an attempt is directed toward unraveling the means through which we can map the functionalist utility of Indian intellectual traditions for the purpose of employing it as a heuristic tool to understand the notions of enlightenment and reason.

Key Words:

Deontology, Deendayal Upadhyay, Immanuel Kant, Reason, Rationality, Enlightenment.

Introduction:

This paper is an attempt to analyse the Eurocentric notion of post enlightenment rationality, from the perspective of the philosophical insites of Deendayal Upadhyay. Designating the conceptualization of the post enlightenment reason that is declared to have been located in a homogeneous empty time as being ethnocentric, the paper seeks to deconstruct the body of philosophical ideas propounded by Deendayal Upadhyay which is known as integral humanism and, examine the ways in which the thought of Upadhyay can provide us with an alternative perspective to unpack the concept of enlightenment. This endeavor has been undertaken in this paper on the foundations of the fundamental epistemic question that A.K. Ramanujan has raised: "Is there an Indian way of thinking?.(1989: 41) And, the critical question that Jean Hampton has raised, should political philosophy be done without metaphysics?.(Hampton 1989: 791) In this regard, our primary questions would be to explore as to whether the thought of Upadhyay presents us with an alternative epistemological trope to understand the phenomenon of enlightenment. And, whether such an understanding, adequately

addresses the requirements of the methodological tools of Indian intellectual traditions.

The paper is situated in the philosophical trajectory of deontology wherein, an attempt is being made here to compare and contrast Upadhyay's philosophical ideas with those of Immanual Kant, in a manner to explore whether Upadhyay presents the Indian version of deontology. In order to do this, the paper would first examine the European notion of post enlightenment reason, present Kant's notion of enlightenment and his critique of pure reason and, then explore the ways in which the thought of Deendayal Upadhyay can be juxtaposed with that of Kant's philosophy, in a manner to place it as an alternative trope to understand the notion of enlightenment. Such an attempt is directed toward unraveling the means through which we can map the functionalist utility of Indian intellectual traditions for the purpose of employing it as a heuristic tool to understand the notions of enlightenment and reason. In this regard, it is contended here that the philosophical trajectory of Upadhyay that is underpinned by the concepts of enlightened nationalism, integral Humanism, symbiosis of material progress and spiritual enhancement, all form the epistemological starting point to unpack his notion of enlightenment. The paper also argues that unlike the Western notion of enlightenment which is underpinned in positivist/materialist epistemology, Upadhyay presents a more humanistic perspective to the very idea of enlightenment and reason. By going beyond an anthropocentric approach and bringing in the need for understanding the positive dialogical relationship between the human, the metaphysical and the cosmic forces, Upadhyay has rendered a significant contribution to the field of Indian philosophy. This very interface between the human and the cosmic, forms a critical foundation to understand Upadhyay's interpretation of the notion of enlightenment and reason.

The Emptiness of the European notion of Enlightenment:

In India, the project of colonial modernity became a structural driver that influenced the evolution of the very idea of India. The project itself intruded into the spatio-temporal dynamics of the Indian subcontinent with a superficially constructed colonial imagination of India as an entity that could be represented as a contradiction to Europe which was seen as a homogeneous space located in an empty time. This notion of space and time implied toward understanding history purely in teleological terms. Such an approach viewed European history purely in the epochal construct of the post enlightenment era which was driven by positivism, logic and reason. Europe in this sense signified a homogeneous space which was represented by the highest level of human development, captured within a particular period of time. The homogeneity of tspace was to be reflected in the attributes of uniformity, regularity and governmentality that emerged as the products of enlightenment. The metaphor of empty time signified the era of modernity which was a phenomenon that began in the 16th century. Fundamental shifts in orientations have transformed religion, science, ethics and art since then. These changes have seemed connected with the emerging features of modern societies. Such features include technological progress, the coming of capitalism and liberal democracy, the processes of urbanization and the separation of church and State.(Larmore 1996: 189) Owing to these developments, the progress of Europe was regarded as the end of history that would culminate in the Europeanisation of global civilization.

The notions of end of history and Europeanisation of the global civilization, resulted in the conceptualization of the very idea of Europe within the bounded spatio-temporal imaginary of the postenlightenment epoch. The identity of European civilization and of the Europeans was thus to be visualized from

the perspective of this short span of history which is known as modernity. It ment that the premodern medieval era of the church dogma was to be completely erased from the collective consciousness and the history intervening the era of Greek metaphysics, Roman political traditions and, the age of post-enlightenment reason was to be entirely obliterated. To put this in Nietzsche an terms, the monumental and antiquarian panegyrizing of the ancient Greeko-Roman history and the grand commemoration of the birth of modern European civilization was to happen through the structured invalidation of any scope for the critical historian's evaluation of medieval Europe. Suggesting that only the European enlightenment in its specific spatio-temporal dimensions should be treated as legitimate, in so far as the location of valid history in the process of the construction of knowledge of humans is concerned. In Foucaultian terms, the account of human sciences is centered around a polemical assertion "man is an invention of recent date. And one perhaps nearing its end." (Kennedy 1979: 269) Foucault has stated that taking a relatively short chronological sample within a restricted geographical area-European culture since the sixteenth century-one can be certain that man is a recent invention within it.(Foucault cited in Eribon 1991: 159) Foucault is of course aware of the fact that human beings have been around a long time, but man as simultaneously the subject and object of knowledge, as a "transcendental doublet," is a construction of the nineteenth century, with specific conditions of possibility. (Kennedy 1979: 269) All this also clearly implied toward understanding modernity and civilizational transformation in the strictest sense of Europe as its physical manifestation and the postenlightenment era as its only epochal expression. Any departure from this tableted spatio-temporal imaginary was to be treated as an aberration. European ways of knowing the world

was thus trapped in its own synchronic sense of history, entirely oblivious of its diachronic character.

The identity of non-Europeancivilisations in this sense of space and time then, formed the alienated other, antinomous to the idea of European self identity. This was mainly because non-European civilisations did not modernize in a temporary parallel with Europe as, they were not the active recipients of the transformation resulting out of the debates surrounding the secularization of politics, capitalistic economic transformation, individualization of the society and the institutionalization of the democratic processes. Thus the non-European spaces according to the teleological logic of the post-enlightenment reason was then a mere temporal anomaly, a civilizational misnomer and a historically absent entity. Such processes of macro identity formation of Europe that was predicated on a sense of civilizational void and a hiatus of history, resulted in the world to be divided into Manichean categories of the good modern Europe and the bad non-modernnon European spaces. The Manichean categorization itself was grounded in the notion of history that attempted at transforming human beings (the colonized non-European populous), into subjects. It was done through the processes of objectivising the speaking subjects in terms of purely European structures of grammar, philology and linguistics. Or, the objectivising of the productive subject, the subject who labours, in terms of the analysis of wealth and economics (the paradigm of capitalistic economic transformation). Such objectivising of the colonized subject is thus done through what could be called as the dividing practices. The subject here is divided from within and divided from others, leading to their total subjection. Thus, the subject (colony) is placed not only in relations of production and signification, but is also located in complex power relations.(Foucault 1982: 777-

778) Indicating that socio-historically and anthropologically, the colonized populous were understood and represented through the philological, linguistic, semiotic and economic imagination of the European colonisers. This imagination was central to the process of rationalizing of colonial power and transform it as a tool toward achieving the goal of sustained subjection of the nonEuropean colonies. Such a subjection was a derived phenomenon, emanating out of socio-economic processes that include, forces of production, class struggle and ideological structures that determine the form of subjectivity. Hence, the mechanisms of subjection cannot be studied outside their relations to the mechanisms of domination and exploitation.(Foucault 1982: 782)

The advent of colonialism and the making of the identity of India and Indians, must be visualized in the perspective of this teleological framework of history and the reductionist notion of the geography of modernity. This teleological reductionism necessitated the identity of India and Indians, to be subjected to the scrutiny of positivist enquiry, logical interpretation and rationalistic explanation. It ment that the European idea of uniformity, regularity and Governmentality were to be instrumentalised as sources of knowing the nonEuropean world. However here, the phenomenon of positivism, logic and reason were to be gleaned through the semantic formulations emanating out of Europe, implying that homogeneity of space and emptiness of time were to be applied as critical benchmarks for knowing India.

Such a scrutiny warrented the notion of identity itself to be objectified in rigid material terms. This materialist reduction of the idea of India and Indians was supposed to be done through the scientific methods of survey and census. Such an act of scientific enquiry was based on the presumption that the colony was both a

subject as well as the object for the understanding of identity of the nonEuropean other. Orientalism emerged as the cognitive tool to deconstruct this notion of other as a subject and as well as employ it as the object to locate the identity of Europe as the occident which was distinct from the colonial orient. Hence, to portray the imagery of Europe as the space that was on the right side of modernity, oriental demonization of India was essential to exhibit it as a space which was on the wrong side of modernity. This was to be displayed through the imagery of India which eluded all norms of uniformity, discipline, scientific rigour and even a definite sense of history.

Western Hegemony and the Search for Indian Alternatives:

We argue here that the project of enlightenment itself has been Eurocentric in character. This is because the modes of knowing, adopted as universal, manifest in ontology, epistemology and methodology, and its pedagogical instruments have all been embodied in a parochial European conceptualization of knowledge production. Philosophy as well as science in the West has almost always been a Eurocentric project, which narrowly and incorrectly posits a progression from the Greek and Roman classical world to Christian traditions and the modern Europe (Amin: 2010) In fact, the conception of knowledge itself is normally taken in Greek terms. All this is a product of European attempt to totalize human experience into a singular, 'coherent' whole. (Young: 1990). The content of what has been designated as universal knowledge has largely reflected an apparent Western vantage point wherein, West's own intellectual traditions, historical experiences, cultural foundations and contextual problems and problematiques dominate its explanatory and critical functions. "The true power of the West," as Nandy puts it aptly "lies not in its political and technological might but in its power to define" (1998:ix).

Such a power of Western ways of knowledge formation is underpinned by its axiomatic claims to modernity understood as "its value-system including Cartesian dualisms between subject and object, reasons and tradition, instrumental rationality and teleologies of scientific progress" (Davetak, 1995:27-28; Osborne, 1992). This kind of an intellectual inclination toward post enlightenment reason while engaging in the processes of knowing implied that for the West, positivist knowledge was the only certain knowledge. Meaning that theorizing in the domain of politics means producing scientific knowledge and, it remains grounded in the historical experiences of Europe and later America, which "remains the covering, theoretical subject of all histories including the ones we call "Indian," "Chinese," "Korean," and so on" (Chakrabarty, 2000:1491). With its constitutive ideas and practices rooted in the Eurocentric experiences and an abiding faith in the "liberating power of reason (logos) as it threw off the shackles of traditions (mythos)" (Davetak, 1995:31), the Western intellectual endeavours got afflicted with a false sense of universalism.

Hence, the dominant notions in philosophy such as relationship between man, nature and the supernatural, reason, rationality and suprarational, and, science, metaphysics and the divine, have been casted in western terms, attributing the inception of these concepts to the events, and cultures of the West. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty (Chakrabarty: 2000). Thus, it is important to understand the ramifications of Western hegemony in determining the methodological and pedogogical content of the modes of knowledge production across the world.

In India, there are two aspects that explain such a hegemonic influence. One aspect pertains to what is legitimate or, the rightful contribution of Western intellectual traditions on modern Indian understanding. While Gandhi produced a trenchant critique of Western civilization in general, he particularly focused on naïve conceptions of reason, positivism, nationalism that deny alternative forms of knowledge about it. However, it also produced remarkable scientific spirit, contributed to the modern organised life, spirit of liberty and equality which Gandhi didn't acknowledge. (Parekh: 1997) likewise, Orientalism had some genuine scientific grounding of their own time too (Ludden: 1993).

Another aspect relating to the hegemonic status of Western conceptions is complex, considering the historical reasons that have been its structural drivers. In this regard firstly, the hegemonic forms of political knowledge were supplied to much of the non-western world, particularly India, through colonialism. These essentialist accounts also denied 'agency' to Indians in their construction of their own Knowledge (Inden: 2001). The power-knowledge matrix, introduced 'suitable' western forms of knowledge for a stringent politico-administrative control of India. (Appadurai: 1993). It not only established a quintessential western education in India, but, as a corollary, shaped the cognitive faculties of the colonized, in the mean time, paying a mere lip service to Indian forms of political knowledge. In Nandy's technical words, it unleashed a self-positioning on the lines of 'Intimate enemy', in that what you can do to us; we too can do it to ourselves (Nandy: 1998). This colonial legacy has largely hegemonized Western ways of knowledge construction in India.

It was not until recently, especially after decolonization process kicked off , that all the otherwise 'settled' structures of

knowledge began to be challenged. The emphasis on the Western modes of knowledge formation dimmed as soon as western concepts, theories, methods and approaches failed to explain Indian 'exceptionalism', or some of the quintessentially 'Indian problems'. For instance, it failed to explain secularism in India (Chandhoke; 2010) which at the same time proved to be an alternative course of secularism to the Western one. (Bhargava: 1999). Many a serious attempts have been made to cull out alternative Indian way of knowing, though some warn against creating such 'schisms' (Bhargava: 2008). Nandy has endeavored to explain how Indian syncretic cultural forms can become a resource that sustains Indian secularism unlike Western clinical separation of politics and religion(Nandy: 1989). This way of knowledge formation is significant because, it seeks to counter western positivism which in Gandhian terms 'denies alternative forms of knowledge'. It is in the context of this Gandhian critique of Western positivist knowledge and the urge toward exploring alternative ways of knowledge production that we must situate the ideas of Deendayal Upadhyay.

He has been one of the prominent intellectual who emerged as a major post colonial challenge to the given and established structures of knowledge that were transmitted and disseminated through colonialy structured institutions. These structures embodied in it, traces of domination and subjugation, an unequal relationship that the colonizer attempted at imposing over the colonized. Deendayal questioned the logic and rationality of adoring such borrowed value systems and given structures of knowledge and accentuated the need to invoke native imaginaries for engaging in the process of knowledge formation. For this, he emphasized upon the process that involved learning, delearning and relearning of the external phenomenon and this process of knowing or, what could be called as the Indian notion

of enlightenment was to emanate out of what Upadhyaya termed as the integral humanism. This notion, propounded by Pandit Deendayal Upadhyaya offers a creative reinterpretation of the multi-hued sublime Indian culture in its healthy form. Integral Humanism is the central axis of his thoughts, the starting point and culmination of his ideology. Upadhyay's philosophical ideas that draw up the contours of the notion of enlightenment from the Indian intellectual traditions can be categorized as follows.

Humanism Versus Integral Humanism?

The very notion of humanism embodies within it, two contradictory connotations. On the one hand, it implies towards making man more truly human. Such a humanism, which considers man in the wholeness of his natural and supranatural being, and which sets no a priori limits to the descent of the divine into man.(Maritain 1939: 8)On the other hand, it indicates toward the manifestation of man's original grandeur by enabling him to participate in everything that can enrich him in nature and history by concentrating the world in man, by making man as large as the world itself. It demands that man develop his powers, his creative energies and the life of reason and at the same time, labour to make the forces of the physical world as instruments of his freedom.(Ibid:1) On this count, there is a metaphysical notion of humanism which leads man toward discovering a more cohesive interaction between the reason, rationality and suprarational. Or, a triangular interface between man, nature and the cosmic. The other notion is more parochial and anthropocentric that merely relies upon an overdeterministic accentuation of man's materialistic capabilities where reason is separated from the suprarational.(Ibid: 3)

It is in the perspective of the vocabulary of these two divergent meanings of humanism that we should locate Deendayal Upadhyaya's philosophy of integral humanism. To

contextualize Upadhyaya's philosophy, both notions of humanism must be placed in a dialogical interaction with each other. In terms of this interactive notion, there is no occasion to choose, so as to sacrifice one or the other, between the vertical movement toward eternal life and the horizontal movement whereby the substance and creative forces of man are progressively revealed in history. These two movements must be pursued at the same time. To claim to sacrifice the second to the first is a sin of Manicheism. But to claim to sacrifice the first to the second is materialistic nonsense.(Ibid: 8) On the foundations of this idea, Deendayals ubstantiateshis philosophy. Upadhyay draws from the Indian intellectual traditions that are rooted in the classical scriptures and ancient liturgical traditions. This ideology is not anthropo-centric but cosmic-human –centric. His Humanism is cosmic humanism. The ideas of Vishva-manava and Viratapurusha were enunciated in the Vedic wisdom itself which have been captured, sharpened and crystallized by Pt. Deendayal Upadhyaya. He himself acknowledged that his is a creative, positive and meaningful reinterpretation of Classical Indian wisdom. Thus it presents the vibrant and perennial Indian thought with contemporary relevance.

The ancient Indian intellectual tradition indicates here toward the activities in which the Brahmins were engaged in the pursuit of knowledge production. The key sources in this regard included the Vedas (revelation based scriptures), *Brahmans, Aranyakas, Upanishads, Shastras,* Epics, the *Bhagavatgeetha*, and the *Puranas*. In terms of the relationship between man, nature and the cosmic and, the process of knowing the same, this intellectual trajectory totalizes itself into the conceptual grammar surrounding the notion of 'moksha'. The concept of moksha itself symbolizes the signification of the notion of enlightenment which synonymously represents itself in the

phenomenon of the divine, the cosmic energy, the highest metaphysical reality or, man's ultimate rational pursuit toward attaining knowledge. So, moksha synonymously signifies man's attainment of the highest manifestation of knowledge, the organic link between the human energy and the cosmic energy, and, the revelation to the humans, the ultimate essence of the supreme divine light.

In this sense, the notions of *dharma', Artha',* and *'Kama',* that are deeply embodied and pervade widely in the multilayered and multi-faceted strands of the Indian intellectual tradition, become the philosophical manifestation of the material, metaphysical and the cosmic. Through *'purushartha',* the humans are engaged in a dynamic dialogical interaction with the nature and the highest spiritual entity which involves the passing of the paths of 'dharma', *'artha',* and *'kama',* for attaining the ultimate enlightenment that is *'moksha'*. For Deendayal's notion of integral humanism that is founded upon the philological reading of this rich Indian intellectual tradition, the entire cosmic existence is corporate coexistence and therefore human progress coincides with cosmic progress as well. This process involves a coeval among the mind, body, the intellect and the soul which primarily is the ultimate essence of Upadhyaya's idea of integral humanism. Such an idea critiques the functionalist definition of religion because for Deendayal, the word religion cannot be visualized purely in terms of materialist epistemology, as merely the manifestation of an instrument that acts as the organizer of social relations. It has to be visualized in terms of its spiritual and metaphysical dimensions and hence, Upadhyaya prefers to call this very system as 'dharma' as the English word religion cannot capture its ultimate spiritual essence. It is in this perspective on the progress of the human self and its links with the cosmic self, lies Deendayal's critique of Cartesian dualism.

The Critique of Cartesian Dualism through the Notion of Integral Humanism:

Cartesian dualism supposes a strict divide between subject and object. However, going beyond this materialist proposition, Deendayal puts forth a more deontological idea of the complex ontological interaction between the subject and the object. For Upadhyay, both the subject and the object are not divergent forces operating in a vacuum or bereft of contact with each other. Rather for him, both are involved in a creative dialogical relationship that result in the formation of a concentric force. Thus, the human and the cosmic are operating simultaneously as a dynamic force, with both contributing toward the creation of the positive energy that propels the universe. In this manner through the notion of integral humanism, Upadhyaya attempts at bringing in a link between both material causality as well as transcendental causality, to explain the operation of the universe. Such a link connects both anthropocentric rationality as well as transcendental reason and attenuates the Cartesian dualism between subject and object. For Upadhyaya, such a connection could be established by a deontological commitment toward following the righteous path toward progress. Here, the critical question that arises is whether Deendayal Upadhyaya's throughts represent an Indian notion of deontology.

Kant, Upadhyaya and Deontology:

In contemporary moral philosophy, deontology is one of those kinds of normative theories regarding which choices are morally required, forbidden or permitted. (Stanford Encyclopaedia of Philosophy 2016) Deontology believes that morality is a matter of duty. We have moral duties to do those things that are right to do and moral duties not to do things that are wrong to do. Whether something is right or wrong does not depend upon its consequences, rather, an action is right or wrong

in itself. Deontology is divergent to what is called as 'consequentialism which is founded upon the concept of utilitarianism of rights(Nozick 1974) and holds that the phenomenon of good is agent-nutral.(Nagel 1986). The roots of deontological ethics can be traced to Immanuel Kant's work on the 'Foundations of the Metaphysics of Morals.' For Kant whenever we make decisions, we act on a maxim. Maxims are Kant's version of intensions and to elaborate this, he distinguishes between the concepts of 'hypothetical imperative' and 'categorical imperative'. Hypothetical imperativeson the one hand are those intensions that could be called as desirable intensions which are driven by pursuit of individual interests. According to Kant, hypothetical imperative posits that if some wills the end, also wills the means. To will an end is to will an effect and, to will an effect also means to will a cause. The cause here is the means. On the other hand, categorical imperatives involve those intensions that may not embody selfish interests but are governed by the normative exemplars that could lead toward the framing of universal laws. Categorical imperatives imply toward those moral duties which ought to be performed, irrespective of one's choice. Moral duties are not hypothetical and they are your duties regardless of what you want. They are categorical. To disobey the categorical imperative is not only immoral, but it is also irrational. For Kant, categorical imperative also is grounded in the formula of humanity according to which you act in such a manner that you always treat humanity. Meaning that all actions are determined by the notion of 'good will'.

In terms of expounding the notion of deontological ethics, Deendayal Upadhyaya states that the cosmic process is an ongoing movement. It does not halt or wait. If it is turned and twisted in a wrong direction it will keep on moving in that

direction only leading to disaster. But if it is given a right turning it can move in a desirable direction. It is for the free, rational, and responsible human agent to choose the correct path and provide a right direction to the cosmic process. Here comes the role of knowledge and education under the guidance of philosophical reflections. For this purpose there is need for reviewing and rethinking of the required end, means and modalities.

Conclusion:

Deendayal Upadhyay was not only an erudite philosopher, but, he was a grand visionary who dreamt of a prosperous India as a nation. His ideas of the nation itself is located in the notion of the significance of organized life and, the nation for him was not merely a political phenomenon but it symbolized a cultural concept. For him, organization was the strength of human progress and the nation signified the highest form of an organization. However unlike Hegelian dialectics that supposed the emergence of organized life through an organic process that was spiral. Upadhyay conceives a linear progression of the organized life from the human to the nation and in this manner, gives us an impression that his perspective to the phenomenon of human development is teleological in character. Such an over determinism of the organizational life over the individual's private life, to put it in libertarian terms, quells the concept of human freedom.

However, Upadhyay's teleology that charted the evolution of an organic ensemble was not founded upon a narrow functionalist definition of the nation. His idea of the nation symbolized a deontological imagination that embodied in it, a righteous triangular interface between the human self, the metaphysical order and the cosmic force. Thus, through his notion of integral humanism, Deendayal Upadhyay has attempted to bring in a metaphoric comparison between the

human self, the nation and the cosmic order wherein, all the three entities are visualized beyond structuralist epistemology and placed in a non-structuralist form of an abstract idea. In Hegelian terms, this abstract idea is The common organizing principle for all the three entities; the human self, the nation and the cosmic order. The principle itself includes, the material body, the mind and the spirit or consciousness. However, unlike Hegelian teleology that culminates with the pressing of the colossal authority of the State, Upadhyaya's notion of the nation transcends mere fascistic metaphors and situates it in a dynamic interactive relationship with the individual and the suprarational. In other words, Upadhyaya's dialectics is founded upon the principle of change and continuity. This is because Upadhyaya, unlike Marx, Nietzsche or Freud whose world view is strongly grounded in the notion of an atheistic material man, emphasizes upon a tolerant and cohesive dialogue between man, nature and the suprarational and contemplates a grand vision for the welfare of the entire world of being. Thus, unlike the Western notion of enlightenment which is underpinned in positivist/materialist epistemology, Upadhyay presents a more humanistic perspective to the very idea of enlightenment and reason. By going beyond an anthropocentric approach and bringing in the need for understanding the positive dialogical relationship between the human, the metaphysical and the cosmic forces, Upadhyay has rendered a significant contribution in the field of Indian philosophy.

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THE ECONOMIC VISION OF INTEGRAL HUMANISM

Dr. G.N. Mishra

Abstract

Our Shrutis conceived of man as an individuation of Being[1]. Being, called Brahman[2], is full and as such, like Brahman, Man is also full and absolutely integral. The Tattiriya Upanashad[3] through its impeccable doctrine of Panchakosha has given a matchless concept of man which encompasses all aspects, all relations, aspirations and ideals of man. Matter, vital breath, mind, consciousness or bliss intricately constitute man. All his aspects, all his activities and all his relations make, as it were, a unique whole, a gestalt. Such a view of man has been highlighted by the contemporary Indian thinkers like Sri Aurobindo, Vivekananda, Gandhi. This view of man is aptly called Integral Humanism or Ekatma Manavavad elaborated by Yuga Drashta Pt. Deendayal Upadhyaya. The entire economic philosophy of DDU is grounded in the concept of this integral man.

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Economic aspect of man is intimately related to his biological, psychological, intellectual, social and metaphysico-spiritual levels. Therefore, all economic plannings, policies and activities must aim at elevation of man to higher levels of individuation The Economic philosophy of E M D, named Arthayam, is an elaborated in Bharatiya Arthaniti: Vikas ki Dishaen. It keeps integral individual and Sanatan values in the centre of all activities. The Arthayam lays down an elaborate programme to counteract the challenges of globalization and consumerist market economy and contains the potent path of Sabka Sath, Sabka Vikasa. His three works- [1] The Two Plans: Promises, Performances, Prospects [2] Bharatiya Arthaneeti: Vikas kee ek Disha and [3] Devaluation - A Great Fall, develop the same economic philosophy and plan. His economic philosophy is socialistic but he rejects socialism, communism as well as capitalism. The whole focus is on equality and integralism. He, like Gandhiji, was a staunch supporter of *Swadeshi, Swavalamban, Swabhiman. Shuchita* and *Atmanushashan* in every realm of life.

His article, *Vikendrit Arthavyavastha* stresses decentralization of economy by developing self employment sector. According to him various economic ills of the country were caused by the faulty policies of Planning Commission and their impractical action plan[9]. It is not surprising, therefore, that the present Prime Minister has dismissed Planning Commission considering it a failed concept. He suggested to remove the gap between the rich and the poor and proposed to abolish the division of private and public sectors. He advocated Big plans with small units to further his idea of decentralisation. Stressing the needs of common man, he proposed producing goods of necessities like *roti kapada aur makan*. In brief, he emphasized 1. Swadeshikaran, 2. National/self-employed sector and

3. decentralisation. Against unrestrained freedom and external restraint DDU advocated self restraints, Atmanushan in production, distribution and consumption.

In his economic vision absolute ownership of property and land belongs to society and an individual is a trustee. In this sense the concept of private sector cannot be abolished. DDU is a strong supporter of democracy and champions the concept freedom of individual. Both restraint and freedom must be coordinated. DDU lays stress on work to everyone, minimum wages, justifiable distribution and social security system. Integral Humanism, like Gandhism pleads for small scale, cottage and rural/indigenous industries. The traditional industries are to be protected against foreign competition and big industries. An economic policy that hits individual's productivity, liberty and creativity is undemocratic. In economic democracy like political democracy, decentralisation of power is a must.

This economic philosophy, in brief, aims at work to every one, decentralisation, utilisation of traditional artisans, complementation to agriculture and rural system, avoiding brain drain or migration of rural labour to cities, giving importance to human values, stress on labour against machines. In Integral economic theory machines etc. are to be moulded to suit our needs. Like Gandhi, DDU said that we would accept knowledge, science and machines from any where, but we shall mould and integrate them in consonance with our need and aims. We have to adopt, develop and strengthen the goal of 'make in India'.

Decentralisation of economy may be realized by strenghtening Gram Panchayats and District Boards. Economy like body plitic should move upward from the village. Large industries shoul be based on small scale industries and suservient to them. Both SSI and LSI have to be harmonized. For the

cohesive planning of disciplined production, distribution and consumption proper education, and cultural environment are essential. Financial discipline, Work to every hand, absence of consumerism, competitiveness, and class struggle, trusteeship, rejection both of communism and capitalism, economic freedom, rejection of heavy machinery, decentralised economy and small scale industries, agriculture freed from vagaries of nature, Self reliant industries, ownership of labourer and economic culture are *sine qua non* of Ideal Economy.

Thus we see that the whole economic vision of DDU is man-centric but man is not merely material man. Man is integral, composed of body, life-force, mind, consciousness and happiness, all of which are summarized in the Upanishadic doctrine of Panchakosh. Integralisic economic philosophy is not empty idealism but one which is pragmatic and practicable or achievable for social *eudaemonia*. It advocates active participation of all in the process of national reconstruction. *'Sabka Sath and Sabka Vikas'* is the central theme as well as the ultimate goal of *Ekatma Arthashastra* which is the only viable alternative to the tried and failed systems adopted and pursued by India during last six decades. The economic policies adopted during last decades have produced sensate culture which encourages rat race for power, pelf and false prestige at the cost of perennial sublime values which has led to rampant corruption, nepotism and total moral degradation of society. Against this the economic vision of Arthayam adopts an integral philosophy in which the total man is not lost in face of matter but becomes the focal point in the entire economic planning.

The uniqueness of Arthayam is that it culls, collects and synchronizes tenable elements from even antithetical systems which are conducive to national and individual well-being and then reconstructs them so as to suggest a practicable plan for

rebuilding nation with a new cultural ethos. It accepts what is alive and thriving in tradition and suggests to adopt what science, technology and western cultures offer modifying them to suit our perennial value-centric society. While not ignoring the importance of the creamy segments of society, it keeps in the centre the interests of the hapless teeming masses. Nanaji Deshmukh aptly put the main goal of *Ekatm Manav Darsha*. He said, "The centre of our faith, the object of our adoration and worship, the medium of our valour and efforts and the criterion of our achievement will be that man who is today mute, homeless and destitute."[15]

To sum up: the economic thoughts of Ekatma Manavavad are humanitarian, value centric and society oriented. Arthayam does not suggest to extirpate or annihilate lower material needs of man, nor does it oppose machines or large scale industries. But it presses for their rational coordination, appropriation and transcendence so as to realize the higher and sublime timeless values needed for the development of integral man. According to E M D, *Dharma*, Sanatan values, the four *Purusharthas*, deep faith in integral Man and basic purport of the *Panchakoshas*, be the Directive Principles and guiding forces of our economic, social, industrial and national policy and planning. This is imperative for the reconstruction and rejuvenation of India. It augurs well that after seventy years the nation is trying to honestly trying to give practical shape to the ideals enshrined in the economic vision of Pt. Deendayal Upadhyaya.

RENDERING MANAGEMENT EDUCATION WITH THE CONCEPT OF INTEGRAL HUMANISM

Dr. Vishnukant S. Chatpalli

Abstract

The major challenge of management education in India is not admissions, employability, quality of education or the methodology, students nor faculty but its content and orientation. Management education has not been successful enough to connect to the roots of India. The objective of management education must be to provide students holistic education and sensitize them with social realities. Higher education in general and management education in particular must provide students an opportunity to reflect on critical social, economical, cultural and ethical issues facing humanity and contribute to nation building.

There has been scattered discussion here and there on the subject of 'Integral Humanism'. An attempt has been made in this paper to apply the Principles of Integral Humanism propounded by Pandit Deendayal Upadhyaya. It is a system of governance, an approach to the Indian nation and its people for an all round human development. This is an attempt to contextualize, and conceptualize the management

education to suit all the stakeholders to be in tune with the time.

Keywords–Management, Integral Humanism, Holistic Education

Introduction

Management Education is witnessing an exponential growth in terms of numbers of institutes imparting management education, which is usually termed as 'Business Schools' or B Schools. At the time of launching management education in India in 1950, the objective of the state was clear i.e. to prepare management graduates to occupy managerial positions in all sectors of the economy – Industry, agriculture, forestry, fisheries, mining, logistics, banking, health care, public administration and other allied services. The strategy was to peruse planned development and self reliance.

However, over the years, the emphasis of management education is shifted and focused on preparing management graduates only for corporate sector. According to Choudhary (1977) "Management education has acquired the status of commodity", to be bought and sold in the market like any other commodity. It has also been accused of generating 'elitism' among its products with an attendant inability to perform urgent roles and tendency to expect quick rewards (Sheth 1991)

The management education in India by and large is not in tune with the needs of society. There is no significant research output from the fields of management education to the problems confronting our society (Ranganathan 1993). These are many socio-economic issues and challenges before us such as alleviating poverty, providing compulsory education, access to health care, good sanitation and clean water, gram vikas, strengthening public utilities like power, transport and communication, inflation and malnutrition, farmer suicide, slums, crime and corruption, communal unrest, violence and cross border terrorism and so on. The contribution of

management education and the related research to handle and manage these critical socio-economic issues is conspicuously absent. As such they relevance at management education in India is questioned.

The only beneficiaries of Indian Management Education systems seem to be commercial corporations, Indians as well as overseas. These entities lure the cream of management graduates from top B schools. There is also an allegation that management education, viewed as an exclusive privilege of a few fostering elitism among them and separates them from the rest of the society. Inclusivity is clearly missing. Therefore it is argued many times that management education in India has been an exclusive right for those who can afford and a heavenly star from students from rural, economically marginal and socially weaker background. The major challenge of management education in India is not is admission, employability, quality of education or the pedagogy, students nor faculty members but its content and orientation. It is not the structural changes but the strategic shift required to fix the issues. No tactical quick fix solution but root cause identification and connecting to roots with Indian ethos is need of an hour. Therefore it would be fruitful to investigate the present management education in the light of the principles of Integral Humanism propounded by Pandit Deendayal Upadhyaya is required to provide insights for revitalizing management education. For this exploratory conceptual research paper based on relevant secondary data is attempted.

The Root Cause of Management Education

Management Education in India is predominantly a derivative of the Western management thoughts and practice. Occasionally management schools draw some inferences from Indian epics, Shahtras and practices. The world's first management book in ancient India popularly known as

Chanakya's *"Arthshastra"* throws light on three important areas of governance

1. Public policy
2. Administration and human resource utilization
3. Taxation and Accounting

The inspiring content is no where scripted and taken a cognizance of in modern management education. Swami Vivekananda strongly opined, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which once can stand on one's own feet"

At a time when India is poised to script its aggressive growth story, all efforts are channelized towards building a future that a nation dreamt to attain. When India is planning to take a large scale measure to paint a desired future scenario, it is desirable to look at the past.

Many of the long used practices, education programmes of policy makers have fallen under severe threats. Academicians and practitioners have to take a serious view at how they understand the challenges and responsibilities of management education.

Albert Einstein rightly remarked, "It is not enough to teach man speciality. Through it he may become a kind of useful machine, that the student acquires an understanding of and a lively feeling for values. He must acquire a vivid sense of beautiful and of the morally good otherwise. With his specialized knowledge he more closely resembles a well trained dog that a harmoniously developed person". He must learn to understand the motives of human beings, their illusions and their sufferings, in order to acquire a proper relationship to individual fellowmen and to the community.

The present management education does not connect to the glorious past. Pandit Deendayal Upadhyaya categorically diagnosed the problem and opined that the root cause of our management education is "Neglect of self" and "National Identity". The education that a student is imparted is restricting him/her to individual career but should inspire him/her to take national reconstruction and extent service to the society. The students in the present education system are not acquainted with inspiring freedom struggle where in thousands of youth scarified their lives for the sake nation. The pains and sufferings of brave men died at the gallows with "Vande Mataram" and "Bharat Mata ki Jai", on their lips and many more who gave their lives to achieve freedom that we enjoy today.

Pandit Deendayal Upadhyayaji effectively presented his views that the basic cause of problem facing Bharat is the neglect of its National Identity. He said "We are unaware of national identity. We can't develop or potentialities unless we take pride in our glorious inspiring past". He mentioned "Western Science" and the western way of life are too different things. Western science is universal and must be accepted by us if we wish to go forward, the same is not true of the western way of life and values. In fact thoughtless imitation of the West must be carefully avoided. The doctrines of the west as the epitome of progress need to be discarded. H. Gartner (1993) made an attempt to compare the culture of western countries and India. He found that out that the western culture lays stress on knowledge about the physical world, the same time Indian culture puts more emphasis on the knowledge about the social world as compared to the physical world. Arnold Toynbee, renowned historian of twentieth century has the following words to say, "It is already becoming clear that a chapter which had a western beginning will an Indian ending".

The concepts would certainly inspire and motivate our students to become better citizens. This knowledge will make students understand the need to build a strong nation.

Learn – But do not ape others

The content of management education need to be indigenous and customized to local needs is core principle of Integral Humanism propounded by Pandit Deendayal Upadhyaya. He opined that every nation has its own unique historical, social and economical situations. Hence it is illogical that remedies and solutions of one nation is applicable to the others. He strongly advocated that it is neither wise nor possible to adopt foreignism in our nation in its original form or in Toto. It will not be helpful in achieving happiness and prosperity. It has to be necessarily local in scale and time. The response of human being in a particular place, time and social atmosphere may not be same; they differ from country to country. Pandit Deendayal Upadhyaya ji advised that it is essential that we think on the principles of Bharatiya Culture. The various ideals of western thoughts are a product of evolution of human thoughts and social conflict. They represent one or the other aspirations of mankind and it is not proper to ignore them. We need to learn from the past but do not ape.

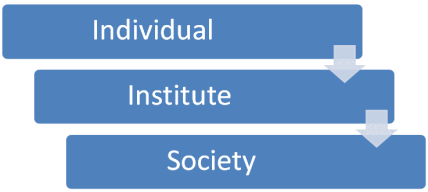
Holistic Bharatiya Culture

Higher education at large and management education in particular need to be blended with Bharatiya culture as proposed by Pandit Deendayal Upadhyaya. The first characteristic of Bharatiya Culture is that it looks upon life as "Integrated Whole". It has an integrated point of view. The confusion in the west arises primarily from its tendency to think of life in compartments and then attempt to put them together. The Western philosophy is of opinion that there is diversity and plurality in life. The Indian philosophy endorses complimentary nature underlying the diversity.

The unity in seeds finds expression in various forms, the roots, the trunk, the branches, the leaves, the flowers and the fruits of the trees. All these have different forms and colors and even to some extent different properties, but still we recognize their relation of unity with each other though the seed. Unity in diversity and the expression of unity in various forms have remained the central thought of the Bharatiya Culture. Conflict is not the sign of culture or nature, rather it is a symptom of diversion.

Mutual cooperation sustains life on earth. Vegetation and animal life keep others alive. The supply of oxygen happens with vegetation, where as human beings provide corbon-di-oxcide which is essential for the growth of vegetation. This is the concept of co-existence which is sustainable. Pandit Deendayal Upadhyayaji view point was comprehensive and integrated.

In fact Management Education has to be blended with the principle of co-existence which follows hierarchy shown in Fig. No.1 below



Pandit Deendayal Upadhyayaji view point was comprehensive and integrated, which is depicted in fig. no.2 below. *Fig. No. 1. Hierarchy of Co-operation & Co-existence*

And when there is conflict and exploitation done by any one of them it turns into Vikruti (destruction)

Fig No. 2 Integrated approach to Individual development

Culture does not disregard or deny nature. Pandit Deendayal Upadhyayaji said knit the whole society as a single unit through the process of mutual cooperation.

Nature to Culture

Human nature has both tendencies anger and greed on the one hand and love and affection on the other hand. All these are present in nature. Anger and greed cannot be made as the basis of life. Even when anger arises in one's mind one has to exercise control over it and one should do so. Thus control becomes a standard of our life and not anger. Such laws are known as principles of ethics. These principles are terms as "Dharma", the law of life.

Management is the art of enhancing personal & collective productivity for a common objective and the science of understanding, identifying and measuring the resources of stakeholders. The modern civilization is a result of management evolution where every external tangible object is an economic resource. From the concept of scientific management to humanistic management, the perspectives have changed but the objectives largely remain the same i.e. of establishing human supremacy over creation and perceiving nature as a resource. Education is the greatest opportunity of equality and is a means of social and individual transformation. For a nation diverse as India, education is the equalizer. A social centric and value based education will lead to enlightened society.

The present syllabi of management education across most of the universities deal, with the various courses related to business environment & business administration. It focuses on the knowledge and skills in the core domain areas like marketing, finance, human resource management, productivity management and IT etc. Value orientation is a missing component in the present system of teaching and learning, hence

it is vital to integrate SIVAM (Studies in Indian Values and Management) . the value system brings peace, hormony and happiness in the life of mankind when nature is channelized accordingl to the principles of Dharma. We have both culture and civilization as postulated by Pandit Deendayal Upadhyayaji.

Happiness of an Individual

Life is integrated not only in case of collective or social life but also in the individual life. Normally an individual is perceived in the physical from. Physical comfort and luxury (Materialistic – western concept) is considered as happiness. Mental worry destroys physical happiness (A person served finest food in a prison). A modest meal served with dignity and affection tastes better than best delicacies. Pandit Deendayal Upadhyayaji emphasized that there need to be an integrated approach for the development of an individual. BIMS (Body, Mind, Intellect and Soul) makes an individual. There has to be synthesis and interrelation in all these four aspects. The West have treated each of the above aspects of the human being separately and independently.

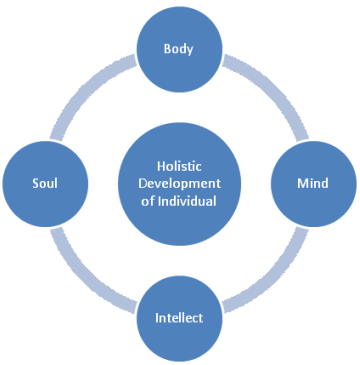


Fig. No.3 Holistic Human Development

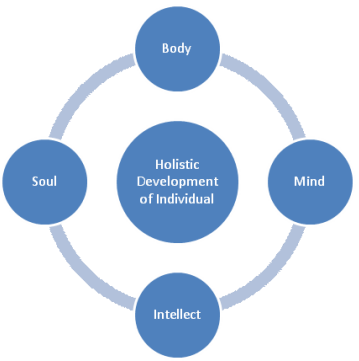


Fig. No. 4 Bharatiya Approach to Life

The progress of human being means the progress of the Body-Mind-Intellect and Soul of man as conceived by Pandit Deendayal Upadhyayaji. Upanishads declare in unambiguous words i.e Good health is greatest blessing, health is means of everything.

व्यायामात् लभते स्वास्थ्यं दीर्घायुष्यं बलं सुखम् ।
आरोग्यं परमं भाग्यं स्वास्थ्यं सर्वार्थसाधनम् ।।

It also mentions

शरीरमाद्यं खलु धर्मसाधनम्

Which means the body is truly the primary instrument to discharge the responsibilities that Dharma enjoins. The west regards that the body and the satisfaction of it desires as the aim, the Bharatiya approach is body as an instrument for achieving the aims. The satisfaction of bodily needs is necessary but do not consider as the sole aim of all our efforts. The Bharatiya concept presents the ideals of four purusharathas responsible for catering to the needs of BMIS (Body-Mind-Intellect-Soul), with a view to achieve the integrated progress of Man. i.e DHARMA, ARTHA, KAMA, MOKSHA. The punusharathas are born in man-they need to be harnessed integrated for the external joy of an individual. Honesty is the best policy, but the Bharatiya approach is the principle of civilized life. But unfortunately there is more emphasis on customization, commoditization and commercialization of management education. The concept of achieving goal is important and not means has become the modern dictum.

Towards mission of Man making

Thus, the principles of integrate humanism propounded by pandit Desndayalji is a clarion call and awakening for the entire country. The content and orientation of management education must be such that it will replete the self-centeredness and

selfishness by a desire to serve the Nation which will produce not only sympathy towards the brethren but a serve of affection and oneness with them.

Management education should focus more on development of a vision, goal or purpose of life. Such a purpose which is society centric and will lead to Nation building. Hence the gains of Management education should be plouged towards developing the inner strength of a every student to take up contemporary challenges and problems and solve them.

To conclude the gamut of effect in developing future managers must aim towards man making as envisaged by swamy vivekanand through character building. The content and direction needs reflection, reconstitutes and rejuvenation (3R). This is possible by developing contemporary and modern approach based on Indian ethos. It has to be evolutionary and contemporary. Sudden change knee jerk actions and dismissing the gains till now will amount to turning the wheel backwards. "No reinventing the wheel but rendering it with the concepts of integral humanism." It is better to focus on the content of the present management education and increase the percentage of indigenization gradually and consistently. At every stage of management education there is a need for giving a vision and direction to teachers and students. The curriculum, teaching and learning materials, should be based on the principles and philosophy of Indian value system. After reading the *Bhagwad gita* the renowned scientist Albert Einstein's reaction was " Man may discover invert many new things and reach the pinnacle of glory but ultimately what he needs is peace." Scientific insertions lack the wherewith to bring that peace of mind. If you really desire to have peace you have to look towards the east especially India.

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WOMAN AS AN INSEPARABLE PART OF A MODERN SOCIETY

Prof. Mrs. Swatee Jog

Abstract:

Humans are the only living beings who have evolved into a structure of society whereby both the genders have played a crucial role in its development. Pt. Deendayal Upadhyay's seminal work on Integral Humanism, although does not segregate the role of men and women, his ideology can well be assumed to encompass both the genders when he talks of 'Humans'. It would be interesting to understand the role of women in a society that considers Integral Humanism as a bedrock of Bharatiya Sanskriti, though this term cannot fully be interpreted by the alternative English word- Culture. This paper aims to underline the nuances of the crucial role that women plays in shaping cultures and in turn, defining the destinies of nations.

Introduction: Duality of gender in nature is found not only in living beings but also in plants. Indian mythology is rich with the analogy of Purush and Shakti as the dichotomy of life, symbolized by Shiva and Parvati. Cultures elsewhere, including the Chinese, recognize Yin and Yang as the two parts of a whole called life. While nature demarcated the roles of men and women owing largely due to their biological differences, wherein the female procreated while the male nurtured a family, later cultures seem to have taken this natural dichotomy to extremes, limiting a woman's role to the hearth. Pt. Deendayal Upadhyaya's work on Integral Humanism highlights the foundation laid by Bharatiya Sanskriti in an integral construct on which humanism can build its empires. It is interesting to carve out the role of women in a society that heralds integral humanism.

Integral humanism and Women: Pt. Deendayal Upadhyay, in his path - laying essay says that "The outlook of Bharatiya Sanskritiis integral. It accepts the seeming differences among various entities and aspects of life, but it seeks at the same time to discover the unity underlying them and takes an integrated view of the whole scene, In the manifold activities of the world, Bharatiya Sanskriti sees inter-dependence, cooperation and concord rather than conflict, contradiction and discord. Its perspective is all-comprehensive, not partial. It wishes and works for the well being of all. Integralism is thus its key-note." Every word that he says can be read within the paradigm of the role of men and women in an integral world order. Unlike in the West, where civilization flourished only a few hundred years ago, Indian civilization always presaged the role of man and woman. It augured well for the people then to recognize and respect that a woman who managed home and hearth is as integral a component of society as the man who provided for the family. Both were, thus indispensable in the

world order way back then. Though not educated and mature as today, people then perhaps understood and lived more cohesively, not only with nature but also among themselves. Men, women, children, trees, mountains, the five elements were all microcosms that formed a larger ecosystem that they happily cohabitated. What then, went wrong, that the balance shifted heavily on one side of the gender equilibrium, that woman had to be up in arms, even to expect basic rights like safety, equality and respect?

Panditji espouses that the four Purusharthas of Dharma, Artha, Kama and Moksha have been conceived as means for the achievement of the twin objective of individual advancement and social welfare. Neither the four Purisharthas, not the two objectives, can be achieved without the equal and powerful support of women. Our ancestors understood this when they educated the women, when she could rule a kingdom, participate in Yajnas, have the right to stand up in the court and choose her spouse through Swayamvara and guided her husband and sons in matters of jurisprudence. The society then, understood that woman is an integral part to achieve at least the two purusharthas- Dharma and Kama. It is only in later stages, ie. the medieval era that we see that women were demeaned as unequals even in the two matters where they mattered the most- Dharma and Kama, and were subjugated as secondary beings.

Pt. Deendayal has deeply thought about Dharma and its importance in society. He says In a Dharma Rajya people's rights are inviolate. It is the duty of the people to guard these rights of theirs zealously because it is through the exercise of these rights that they can fulfil their Dharma." One would be tempted to read this in the light of women's rights as an inseparable part of the collective what he refers to as 'People'. He mentions elsewhere that society is not just a conglomeration of individuals, but a

living entity by itself. It could include both men and women, and everything else that forms part of this collective world. Panditji has spent considerable time thinking and expounding about the concepts of Nation, viz. Dharma, rights, duties, freedom and democracy, status of economy, ownership of property and contribution of mankind in the progress of this world. However, for long, Indian women have had to struggle to even aspire to be equal in all these aspects. Not that they were incapable to be equal partners in the endeavor to progress but many times, because they were denied the right to even ask for equality in matters pertaining to decision-making, child bearing, right for property and active contribution in economic endeavors. Denying half the population its rightful position, has, for long, shorn the country of exploiting its human resources to the fullest. Come to think of it, a country simply decides not to utilize its valuable human resource and vanquish it simply because it could, perhaps pose a threat to male dominance, or because there were just too many matters more complicated than equality, which was the last thing a male order could handle at that time. Women of India, must be thankful of Panditji who propounded a system of rule where he looked at 'People' in a collective whole, and nowhere does he refer to 'Men'. It comes as fresh breath when a stalwart like Panditji says at one place "…There are a few political parties which voice allegiance to Bharatiya Sanskriti They miss the dynamism of Bharatiya Sanskriti, and the eternal and enduring nature of Bharatiya values appears to them as evidence of a static and inflexible character. So, they try to defend decrepit instructions and practices of the past ageand plead for the status quo. They fail to perceive the revolutionary element in Bharatiya Sanskriti. In fact very many malpractices prevalent in society, such as untoucha-bility, caste discrimination, dowry, death feasts, neglect of women, etc. are symptoms of ill-health and degeneration." Here is some person,

who does not mince words in unshrouding political negligence as the main cause of many social problems, including those faced by women.

Women – the key factor in society: Panditji takes extreme trouble to think about the role of mankind in achieving a Dharma Rajya and also clarifies that Dharma is distinct from Religion. This is a very humanitarian stand, which forms the bedrock of a harmonious world, especially seen in today's times. However, it is the men who must understand that a cohabitating space for every living being forebears that every living being must have the right to live his life to the fullest, subscribing to all the paradigms of Dharma as sanctioned by Bharatiya Sanskriti. Where then, is there scope for supression, harassment, dowry deaths, disrepute, unwanted sanctions on free movement and injustice meted out to half the population, most of the times away from the glare of the judicial system, at homes, at workplaces and at public forums? Denying a woman the right to think for herself, decide for herself and the family, or even for that matter, considering her thoughts on matters of the country, denying her basic resources that would enable her to mature her thought process whereby she can think cohesively. Keeping her away from what is just a matter of natural justice- access to education, rights and respect, safety and help when she needs it the most. Isn't this the Dharma that Thought Leaders like Pandit Deendayal so passionately espouse? Some statistics bely the thoughts of people like Panditji who do not distinguish between what a man must do and get and what a woman must.

On the Gender inequality Index (2015), India ranks 130th out of 157 nations, Maternal mortality (per 100,000) lies at 174 (2015) while the representation of women in parliament is a paltry 12.2% (2014). The rate of females over the age of 25 with secondary educationis a dismal 27% (2014) while women in labour force account for 29.0% (2014). The Global Gender Gap

Index ranks India 108th out of 136 nations. It all portrays a very sorry state of affairs, something that defeats the idea of an ideal nation that aspires to live on the foundation of Dharma (and once actually managed to do so).

Simply aping the West is not the answer, not in the least to women of India.However, women tend to look at the West because what they see from the superficial point of view if a liberated western woman, unhindered by societal chains binding her to home and hearth, equality seen in the opportunities she gets and the proclaimed balance of power between men and women in coexisting as humans. However, she fails to see deep within the Western world, the lack of trust in families, the lack of strength in familial bonds and the price that she has had to pay to achieve equality which was not naturally, lawfully and respectfully bestowed on her but one which she snatched anyway.

A nation that follows the principle of Dharma, would, ideally not 'bestow' any equality, for she is naturally equal. Men of a nation that Panditji dreams of and has so painstakingly described in his works, would consider respect for the other gender a natural aspect of coexistence. If the woman forms half of the population, is no less in matters of the brain and contribution to the progress of the nation, the man would never demean her in any way. A nation that sets itself benchmarks of the highest order of Dharma in matters of the Purusharthas and economy and way of life, would always make way for the other gender to occupy its rightful place in society. Simply because she has a role in procreation which renders her weak for some parts of her life does not make her a weak human being. In fact, it would be the most respectful thing for the men to utilize her skills that almost always harmonize with the weakness of the men and complete the picture.

When a large section of the population finds itself being denied even the basic of the rights, it won't be long before it rises to demand the same. Indian culture had never denied women their rights, but somewhere down the historical line, she was relegated to being just a female and not an equal partner in life. Then when she took matters in her own hands, the men were left flabbergasted and found themselves unable to cope with their own inefficiencies and added pressure of women demanding their rightful place in society. The men found themselves unprepared for this sudden onslaught of demands from the women. What would have been a natural way of life turned out to be a sudden phenomenon, mainly because suppression ultimately leads to outburst. Constitutional sanctions of equal rights helped, but lack of willingness to cede monopoly became a key point of contention. If we really wish to see an ideal world where men and women coexist, they must first lean to accept, respect and harness their strengths and differences. Education, family, culture, economy, industrial labour, child raising, politics, art, defense, strategy, where do you see women lacking in ultimate performance? There was a time when she had been entrusted with the sole responsibility of child bearing, but today's society has put in place systems and processes that eases her responsibility to a large extent. Why then, should she waste her innate abilities sitting at home and lamenting what she has been denied of?

Thought leaders from time to time have contributed towards thinking and shaping new and stronger societies that would flourish only with free will. Suppression, denying basic rights and under utilizing the female strength will not contribute towards the Dharma that leaders like Panditji dreamt of.

ECONOMIC THOUGHTS OF INTEGRAL HUMANISM

Prof. Umesh Uday Kale
Prof. H.H. Bharadi

Abstract / Short History - Integral Humanism

Pandit Deendayal Upadhyaya developed a doctrine called Integral Humanism. He explains how Integral Humanism will help Individual, Society, Country and the entire world in achieving highest level of Prosperity, Happiness, Development of mankind in its actual sense by developing an economic model which places mankind at its central stage.

Mankind, according to Upadhyaya, has four attributes, body, mind, intellect and soul which correspond to four universal objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties) and moksha (total liberation or 'salvation'). While none can be ignored, dharma is the 'basic' and moksha the 'ultimate' objective of the humankind and society.

Panditaji has beautifully contrasted and compared how capitalist, socialist and communist societies/ countries have failed in

achieving actual development of mankind. These theories failed as they considered only kama and artha and did not consider dharma and moksha which are the two main objectives responsible for actual development of mankind.

On the contrary, Integral Humanism is a superior alternative as it considers all the above four objectives responsible for the development of mankind. It is a wide concept which covers Political, Social, Economic, Philosophical approaches.

Let's understand the application of Integral Humanism in Economics below.

Application of Integral Humanism in Economics

There are several theories in Economics, which numerous people have written at different periods. These theories which Economists have written may not be suited to all the countries. These theories cannot be applied because, first, they were not written by taking Indian Economy into the consideration, Secondly, they were written into altogether an different era/ century and they have become obsolete in present era, Thirdly, most of the theories focus on wealth maximization, increase in consumption, increase in investment, large-scale industrialization, replacement of men by machines, etc.

These theories do not suit our economy as they are not built by taking nature of Indian society and cultural heritage of our country into consideration. These theories aimed at rapid industrialization and wealth maximization but created social disparities and regional imbalances in the country and failed to alleviate poverty. Indian culture emphasises on one's contentment rather than ruthless pursuit of material wealth.

Even after 70 years of Independence our economic policies have failed to provide basic facilities to people in our country. People are struggling for basic amenities like water, electricity, housing, healthcare, quality of air, food, right for employment, skill development, education, sanitation and sewage,

infrastructure, air, water and road transportation. May be we separated all these facilities from mankind development. What is the use if Sensex crossing 15,000 points and people are still dying because of Water and Food? What is the use of having huge Industrial Estates manufacturing expensive automobiles - when people are risking their life's by hanging and travelling in buses and railways which are already filled with people. What is the use of having expensive restaurants in the cities - when a common man can't afford to have a meal in those restaurants?

All these things can be changed by bringing in Integral Humanistic approach in practice. Integral Humanism in Economics will solve many problems which our country is facing today. Integral Humanism suggests that if a country wishes to grow then, it can grow in its true sense only when it grows on its own knowledge and cultural background. If we develop theories and models which suit best in our Economic system only then this great country will truly become great.

Nature of Economic Structure

We need to decide what should be the nature of our economic structure. We must have an economic structure which helps in development of humane qualities, helps in higher level of all round perfection. What is happening these days is human is becoming slave of its own creation. We need to develop a system where man attains God-like perfection (meaning - Atma should become like Parmatma). What System/ Structure/ Regulation should be specified in our economic system if we wish to achieve this goal? Let us consider this point.

Economic system must achieve the production of all the basic things essential for the maintenance and development of people as well as protection and development of the Nation. But these days what we see is Demand is being created to induce consumption of products which are reducing the prosperity and

wealth of people. Products like Tobacco, Cigarettes, etc are reducing health of people and Products like costly electronic foreign brands, costly automobiles, costly clothes etc. are reducing wealth of middle class family.

Lets us consider an example of Mutual Fund Agents. I heard an incidence wherein people sell mutual fund products to rural people/villagers by telling that they will double the money or give very handsome returns and poor villagers invest the money in such products. The mutual fund agents might complete their monthly or annual targets but the villagers whose money is invested will be a hard earned money and such people lose their hard earned money in such schemes. Villagers in India save money not to earn handsome returns but to use that money for their son's or daughter's marriage or construct houses etc. So we need to think by cheating many such people where the society or country might end up. This is a small example but many such things are happening in many sectors. People are making other people fools to make profits. But we need to think where this country might end up if such things continue; it will create some serious problems in the society.

Economic Development & Natural Resources

The present economic system and industrialization are fast disturbing the equilibrium of nature. On the one hand we are developing and manufacturing new types of products which are taking care of all our desires but on the other hand we are rapidly destroying/ over utilizing all our natural resources. This earth is not only a property of human beings but others (animals, plants) also have equal right over this planet but we being mentally superior are using it disregarding all the other living beings. Development is important but we need to also see that in the process of manufacturing something new we should not lose things which we already have and which cannot be

manufactured. All these things are creating new problems everyday and threatening the very existence of the humanity and civilization.

It is essential therefore to utilize only those natural resources which can be regenerated easily. When we are fruits, vegetables or using wood, it is also our duty to plant new trees, nurture existing ones, so the next generation can also enjoy the fruits of Mother Nature. Farmers these days use chemical fertilizers in their farms this is resulting in two dangerous things. One, it is making the land infertile and another it is creating new diseases. We need to find a way in which man can achieve his goal with lesser utilization of resources as consumption should not be the only goal of human life and only this system will ensure the sustainability of civilization. Nourishing the nature, not exploiting should be our aim to sustain everything.

Food & Basic Necessities

It is believed in Communist and Capitalist set-up, 'one must earn his own bread' but it is fundamentally not right as food is the birth right of every human being. So we need to have a philosophy like 'one who earns will feed and everyone will have enough to eat'. The ability to earn is the result of education and training. In a society man doesn't work only for bread but also works for fulfilling certain greater responsibilities. A person/society has higher responsibilities of fulfilling needs of non-working population which consists of children, senior citizens, diseased and the invalid.

Any economic system must provide the minimum basic necessities of human life. Food, clothing and shelter constitute basic the necessities of human life. Similarly, a society must arrange for educating people and preparing them to take up responsibilities in life. Further, if an individual falls a prey to certain diseases, the society must arrange for his treatment and

maintenance. A government that provides all these facilities can be called the rule of Dharma. Parents will in a true sense be called parents only if they provide education and take care of their children and children will be called children in a true sense when they take care of their parents in their old age.

Education & Healthcare - A Social Responsibility

Education is a social responsibility. By birth child is an animal. Education and culture make him a social being. Educating people is in the interest of the society as educated person becomes a responsible member of the society. Charging fees for education then is actually charging for something which is in the interest of the society. The wrongs of the society are somewhere responsible as some children were left without education in the society. Do we charge fees from the plants and trees for growing them? We know that when they will grow we would be able to reap benefits from them. Education always works similarly; the fruits of education have multiple and long-lasting effects.

Before 1947 and also long before that, in India we had Schools, Colleges, Universities (eg. Nalanda, Somapura, Sringeri, Takshashila, etc,) and the education in all these places was free. From primary education (gurukul system) to the highest form of education was totally free, even the lodging and food was free. The students used to go to the society for 'Bhiksha'. No household would refuse the bhiksha to the students. In other words, society used to bear the burden of education.

Similarly, healthcare must be free, imagine if a person is educated to become an engineer or teacher and if he is not healthy and is not able to work then will the education be helpful to him? No. so, along with education a person also needs to be healthy and it is the duty of the government to take care of the healthcare expenses of the people. Only educated and healthy citizens can be

called as a good working force of the country and can truly play an important part in the growth and development of the nation.

Guarantee of Work

Guarantee of work is very important as it is the work which also gives satisfaction to a person. If a person is given food and no work to his hands then he will feel emptiness in life and won't be satisfied in life even when his hunger is satisfied. Lack of work will also obstruct his ability to develop his skills and also obstruct his contribution to the growth of the nation. These days we see that students and youth commit suicide because of unemployment. We need to remove such mismanagement. Somewhere our educational system is lacking because even after taking up education people are not in a position to start something on their own or lacking in employable skills.

Capital Formation

Savings or Surplus Value as referred to in Capitalist or Communist countries play a very important role in the production. The surplus value is set aside to take care of expenses or projects in future but this surplus value is set aside indirectly from the laborers' portion for which due recognition is not given. If due consideration is given laborers might also feel inclusion in the management and participation in the growth of the organization. Machines were invented to support or assist the labor in his job but machines became the competitor of labor. This has happened as labor has been understood as a commodity as it was purchased with money.

Replacing men by machines and making machines competitors of men has actually defeated the whole purpose of creating machines. Machines cannot be blamed for this; it was the economic and social set-up which was responsible for not distinguishing between the two. We need to take into account the

benefits and application of machines and adopt such technology which can strike a balance between Men and Machines.

We need to take into consideration the type of energy(Wind, Hydro, Solar, etc) resources available in the country, type of managerial skills we need, and type of commodities we need in our nation which will enhance the prosperity of the nation and then accordingly plan the type of machineries to suit our country. We import machineries which were developed by catering to the needs of other nations; these imported machineries cannot be used for production in our country. We need a technology which is Bharatiya in nature.

Man's Place in the Economy

The capitalist and communist theories have resulted in the total devaluation of human beings. The theories recognize man as an economic commodity, whose all decisions are based on gains and losses, in terms of material wealth. Man earning 2,00,000 has more value than a man earning 20,000. Human labor is just like another commodity which can be bought and sold in the market. There is no room in such a set-up for the man who cannot earn his bread, there is no helping hand which is provided to such person and the society also accept, it as quite normal, it is his fate and nothing can be done. Elimination of the weak is considered just and natural. He is uneconomic, marginal unit, not fit to exist. This is what it advocates. By eliminating thus the power is concentrated in the hands of the few. This is considered normal and natural in the capitalist system.

These days what we see is the desires and needs of the rich are attended and not those of the poor and the hungry. As a result countless number of commodities are produced for the wealthy and even the basic needs of the poor become scare. Clearly, the capitalist system is incapable of helping the development of an integral human being.

Socialism arose as an antidote to capitalism. But even socialism failed to establish the importance of human being. In Socialism the ownership of capital was transferred from an individual to the state. But the state was even more impersonal institution. All the businesses which state conducted was with rigid rules and regulations. This also resulted in corruption and favoritism of the administration. The capitalist system had at least left the man free in other fields where he could exercise his individuality. The socialist went much further thinking only of the abstract man. There was no thing as an individual freedom in the socialist system.

Both Capitalism and Communism are insufficient for Integral Development

Communism sees a man as a mere commodity in giant wheel of production. There is no provision to inspire the individual to fulfill his role. After Capitalism the old fashioned class of exploiters were eliminated but in communism a new class of bureaucratic exploiter has come into existence. Karl Marx said that capitalism contains the seeds of its own destruction and communism is a natural and inevitable successor to capitalism.

Communism might have an edge over capitalism. But communism has also used man as a mere tool in the process of revolution. Both these systems, capitalist as well as communist, have failed to take into account the Integral Man, his true and complete personality and his aspirations. One considers him as a mere selfish being hankering after money, having only one law, the law of fierce competition, in essence, the law of the jungle, whereas the other has viewed him as a feeble, lifeless cog in the whole scheme of things, regulated by rigid rules. The centralization of power, economic and political, is implied in both. Both therefore, resulted in dehumanization of man.

Man is the highest creation of God; he is losing his own identity. We must re-establish him in his rightful position, make him realize of his greatness, reawaken his abilities and encourage him to exert for attaining divine heights of his latest personality. This is possible only through a decentralized economy.

We want neither capitalism nor socialism. We must aim at the progress and happiness of 'Man', the Integral Man.

Both the systems fight with Man. Both of them do not understand man, nor do they care for his interests.

Bhartiya Economic System

The objectives of our Economic system should be

- An assurance of minimum standard of living and preparedness for the defense of the nation.
- Progress of the nation and contribution to the world over on its own *dharma / chiti*.
- To provide employment to all able citizens and reduce the wastage of natural resources.
- To develop a Bhartiya Technology which is suitable for our economy/country taking into account the various factors of production.
- Develop a system which does not disregard human being, the individual. It must protect the cultural and values of life.

Deendayalaji was of the opinion that the economy must consist of the two main things- 'Swadeshi' and 'Decentralization'. This is very true; most of the developed countries like the USA, Japan, Germany are rich today because they have their own Big Swadeshi companies. Similarly we need to develop our own Swadeshi companies which will manufacture Automobiles,

Electronic & Telecommunication, Infrastructure, IT, etc and compete with International brands and are recognized as better brands in International markets that is when our nation will earn lot of foreign currency.

Decentralization means we need to establish companies on co-operative lines, eg. Amul wherein everyone is the owner and no one is the labor in the organization. This will develop a feeling of contribution in the people and will truly recognize the efforts of all individuals.

We, all citizens should stand together and develop a system which brings prosperity, happiness in the society and defends the nation strongly. We need to practically develop programs for national reconstruction which are developed on our cultural values. We have to stand strong to bring these changes in the economy, we may have to remove and reform many things and we may also face lot of difficulties. But in order to establish something new, the old must be removed. We all must work towards this goal and re-establish the lost glory of this great nation.

"Bharat Mata Ki Jai"

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Dharma Rajya: EXPANSION OF THE IDEAS OF PT. DEENDAYALJI UPADHYAYA IN THE NEW LIGHT

-Dr. Meenal Katarnikar

Abstract

Pt. Deendayal Upadhyaya articulated and expanded the ideology of 'Integral Humanism' in a lecture series in Mumbai from 22nd to 25th April, 1965. He propounds Integral Humanism as a paradigm of a system of governance suitable for the Indian people and nation which is based on ancient wisdom consisting in the Vedas and the Upanishadas. This ideology envelops political, social, economic, historical, educational, cultural and religious dimensions of the individual, public and national life. Moreover, there are several profound views and theories that are beautifully synchronised in 'Integral Humanism'. One of the significant notions which belongs to the ideology of Integral Humanism is that of "Dharma Rajya". The term literally means 'A Just State'. However, with the help of our ancient wisdom and his own commitment to the glory of Indian, nation, Pt. Deendayalji analyses and expounds the notion of Dharma Rajya with all its subtleties as well as profoundness. The notion, as developed

by him, exhibits his endeavour to give it a modern touch by connecting it to the prevailing global as well as local socio-political conditions.

This paper proposes to give a contemporary dimension to the concept of Dharma Rajya. The foundation of the proposal is the Constitution of India, particularly the Article 51 (A) describing the fundamental duties of Indian citizens.

First part of the paper discusses the notion of Dharma Rajya as stated by Pt. Deendayalji with its features. Second part of the paper expounds the contemporary dimension of Dharma Rajya that is embedded in various clauses of Article 51 (A) of the Constitution of India. Paper is concluded by underlining the role of a conscientious person in the making of Dharma Rajya.

(I)

Indian culture and tradition, as Pt. Deendayalji underlines, give utmost importance to the principle of Dharma; it is regarded as the fundamental principle of human life. Dharma is not confined to temples or mosques, it is much wider. It is connected with all the aspects of life. It sustains society; it sustains the whole world.

The fundamental principles of Dharma are eternal and universal, yet have to be adapted to changing time and place. The complete treatise on the rules in general, and their philosophical basis constitute what we mean by Dharma. These rules cannot be arbitrary. They should be such as to sustain and extend the existence and the progress of the entity which they serve. That constitution which sustains the nation is in tune with Dharma. It is considered as sovereign. The laws that help manifest and maintain '*chiti*', i.e. the ideals of the nation are termed Dharma of that nation and hence it is supreme. *Chiti* is fundamental and central to the nation from its very beginning. It determines the direction in which the Nation is to advance culturally. The fundamental law of human nature is the standard of deciding the propriety of behaviour in various situations. This very law is

Dharma; i.e. the Innate law. Since Dharma is supreme, our ideal of the state has been Dharma Rajya.

After establishing the notion of the Dharma Rajya in this way, Pt. Deendayalji explains many aspects of it. First and foremost of those is that Dharma Rajya does not mean a theocratic state. Theocratic state is that which is ruled by a particular sect who enjoys all rights, here the state and the religion are tied up. In Dharma Rajya, there is no undue connection between the state and the religion. Rather, it endows the freedom to worship according to one's own religion and there are no restrictions on or no privileges to any particular religion or religions. Dharma Rajya accepts the importance of religion for peace, happiness and progress of an individual. Therefore, the state has the responsibility to maintain an atmosphere in which every individual can follow his own religion by choice and live in peace. The freedom to follow one's own religion necessarily requires tolerance for other religions. Every religion has the freedom to exist; but this freedom extends only as far as it does not encroach upon the religion of others; otherwise it will be regarded as a misuse of freedom. Dharma Rajya ensures religious freedom and refrains from the misuse of the freedom. In the definition of democracy, viz. "Government of the people, by the people and for the people," 'of' stands for independence, 'by' stands for democracy and 'for' stands for Dharma. Therefore, there is true democracy only where there is freedom as well as Dharma. Dharma Rajya encompasses all these aspects.

In the economic context, Dharma Rajya ensures the considerations and advancement of the seven 'm's,**-man**, **material, money, management, motive power, market and machine**. Swadeshi and decentralization are the two policies which are best suitable to Indian scenario.

Education is regarded as the social responsibility in the notion of Dharma Rajya. To educate the child is in the interest of

society itself. And educated individual indeed serves society. It will not be surprising if people grow indifferent to society due to lack of education.

Dharma Rajya though technically a political concept touches the boundaries of all spheres of human life and is not confined to only one dimension. It is a comprehensive notion that brings together the freedom and sense of responsibility, rights of the individuals and the duties of the too, and endorsees the integrality of human life. That is how Dharma Rajya constitutes the fulcrum of Integral Humanism of Pt. Deendayalaji and forms the basis of other notions and views propounded by him in the direction of the over-all development of 'Vyashti and Samashti'

(II)

As discussed in the previous section, Dharma Rajya envelops all dimensions of human life and smoothly connects it to the progress of nation.

In the constitution of India, Article 51(A) provides the 'magna carta' of Dharma Rajya. It is that article that describes the Fundamental Duties of every Indian citizen. These duties are as follows-

Fundamental Duties
Article 51A
Constitution of India

It is the duty of every citizen of India

1. To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem.
2. To cherish and follow the noble ideals which inspired our national struggle for freedom.
3. To uphold and protect the sovereignty, unity and integrity of India.

4. To defend the country and render national service when called upon to do so.
5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities, to renounce practices derogatory to the dignity of women.
6. To value and preserve the rich heritage of our composite culture.
7. To protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures.
8. To develop the scientific temper, humanism and the spirit of inquiry and reform.
9. To safeguard public property and to adjure violence.
10. To strive towards excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavour and achievement.
11. Every parent or guardian to provide opportunities for education to his child or ward between age of 6 and 14 years.

This article was included by the 42nd Amendment Act, 1976 during the operation of the proclamation of Emergency. It is the most valuable but the most neglected part of the Constitution. It is in consonance with the Universal Declaration of Human Rights which says- "Everyone has duties to the community in which alone the free and full development of his personality is possible." As it is observed- "Essentially all that is contained in the Fundamental Duties is just a codification of tasks integral to the Indian way of life." (p. 155)

It is this observation that justifies searching for the paradigm of Dharma Rajya in the values expressed by the Fundamental

Duties. There is lot of political debate on the reciprocity and interdependence of the Rights of individuals and their Duties. It is expressed by Gandhiji that "the source of right will not be for to seek… all rights to be deserved and preserved come from duty well done. Thus, the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy though to define duties of man and woman and correlate every right to some corresponding duty to be first performed." (p. 157)

Here, the intension is not to enter into or even refer to the political context of the Right-Duty debate. However, the ethical context is worth considering. In the realm of ethical theories right-centric approach are juxtaposed to each other and there are series of arguments for and against both the approaches. A balanced perspective will reveal that either of these approaches is one-sided and hence incomplete. Rights without duties make a person self-centred or selfish creature, whereas duties without rights discourage the person in the long run. Even though rights and duties are conceptually interdependent, they must be shown to be so in actual life situation which does not so commonly exist in the modern states. It is very noble on the part of the state of the India to include both Fundamental Rights and Fundamental Duties in the Constitution, but, unfortunately the status of both is not equal. Coming back to the ethical context, instead of using the term 'duties', if the term 'responsibility' is used, it will include both rights and duties. That person, who has some authority, is given some responsibility. But that authority is not exclusive is underlined by the given responsibility. So, if the fundamental duties are interpreted as 'responsibilities', it is possible that they inspire the Indian citizens to carry out these tasks with the sense of authority.

The analysis of the clauses included in Article 51(A) based on the sense of 'Responsibility' can be as follows:-

1. The first four clauses are related to the political or rather patriotic responsibility of the citizens. As a citizen of Indian nation, are must be proud of our history of freedom struggle and all freedom-fighters who participated in that struggle, of the symbols of our sovereignty, unity and integrity such as national flag and national anthem. As the citizens of India, we are authorized to be proud of all these factors which are connected directly or symbolically to our national existence, and moreover, we are also authorised, in a constitutional manner, to stop or question these, who are going against this.
2. The fifth Clause makes us aware of common brotherhood and dignity of woman. Geographically, climatically and culturally, several diversities are accommodated in Indian nation. It is obvious on part of every citizen to maintain one's own regional identity, but at the same time it is the responsibility of every citizen to have the sense of national identity and brotherhood. What is important is not to perceive the two identities as opposing each other but as larger enveloping the smaller. The same spirit has to flow in the gender consideration. No doubt, ours is a patriarchal culture, but so is the world culture. And Indian patriarchy was not excluding women but over protective about women. The traditional ancient temperament of the respect and recognition of women needs to be rejuvenated; it is the responsibility of every Indian citizen to become gender-liberal and not to remain gender-biased.
3. The sixth clause touches upon the rich heritage. We are availed of our composite, variegated culture. Indian culture, right from the beginning is accommodative and inclusive. It does not have one colour, but it is multi-coloured and multi-dimensional. It doesn't reflect the tendency of merging all

colours into one, rather, it hold the openness to maintain the freshness and independence of each colour. Maintaining the harmony in co-existence is not only the responsibility but also the prerogative of each Indian citizen.

4. The seventh clause must be considered from at least two perspectives, ecological and economic. It mentions our responsibility towards natural environment and living world. Being part of the biological and natural cycles, it is our responsibility to allow the smooth functioning of these cycles, without destroying or devastating the living or non-living elements which are also inevitable part of these cycles. In other words, maintaining the proper balance among various members is the responsibility of we as human beings. The drastic changes in the global climatic conditions and its equally drastic influence on our local conditions highlight our responsibility. But there is a significant economic aspect of this responsibility. In 21st century too, our economy is mainly known as agricultural economy. And agriculture depends upon the geo-climatic factors. Maintaining the balance of these factors is one of the major ways of strengthening and advancing our economic progress. This may prove the importance of this responsibility.
5. The eighth and eleventh clauses are prominently related to education. Eleventh clause is an underlying reciprocal principle behind 'Right to Education.' But for our comprehensive development, stereotype education is not enough. Amalgamating formal education with scientific and inquisitive spirit in order to bring in the reforms without losing the human face of this endeavour is the need of the time. It is not only the responsibility but the right of every Indian citizen to bridge the ancient wisdom with the latest scientific and technological advancements, so as to make 'knowledge' the effective tool in the hands of human beings.

6. Clauses 9 and 10 are interconnected as so far as they mention the safeguarding public property and the dignity of the nation. It has been proved by the examples of Japan, Germany and other developed countries that if the citizens are careful about national property and dedicated to the excellence in efforts, the nation rises to the higher and higher achievements. Public character of the citizens is the mirror of the progress of the nation.

These eleven clauses in Article 51(A), if implemented sincerely, will ensure the existence of Dharma Rajya in India, which was propounded by Pt. Deendayalji. They can provide a sustainable paradigm for the execution of Dharma Rajya as they are not literally do's and don'ts, but are the foundational principles for any sort of national do's and don'ts.

(III)

In the light of this opposition to the formation of any constitution for India it would have been very enlightening to know Pt. Deendayalji's response to the eleven fold Article 51(A) of Indian constitution. The articulation of the notion of Dharma Rajya took place in 1965, whereas the Article 51(A) was included in the Constitution of India in 1976. Pt. Deendayalji passed away in 1968. Thus, he could not witness the attempt of Indian nationalists to move towards Dharma Rajya.

However, the actual accomplishment of Dharma Rajya is far ahead of such efforts. After this amendment, it was suggested that the Centre and the States should take some steps towards sensitizing people about the clauses.

But here is a philosophical issue- do people get sensitized by such external forces?

The point to be noted here is to highlight a radically different dimension of this issue. No doubt, including the noble principles

derived from our ancient wisdom as part of the Constitution is praiseworthy; however, such legal or rather constitutional terminology and bureaucratic efforts are not sufficient for the actual accomplishment of the goal of Dharma Rajya. The principles need to be incalculated in the thinking, speaking and doing of the people. This can happen if one goes beyond the physical case of our existence and identifies oneself with the transcendence realm. This is not to say "Aham Brahmasmi" in conventional manner. Rather, this is to make a case for a close relation between the macro and micro aspects of human existence. Human being is not just a body, he/she is the being with rationality and spirituality. It is only human person who has the ability to transcend the physical context while being in the body. This potentiality of human person endows the sense of empathy and oneness with the rest of the world; it also endows the feeling of divinity (in the sense of being identical with cosmos) in the mind of human person. Such divinization of human and the humanization of the divine the two-way process of uniting macro and micro elements of existence enable the human person to think of responsibility in the larger context. The notion and very being of Dharma Rajya rests upon this process. Its alternative codifications are relevant from the practical purpose. But the inner urge of human person actualizes the Dharma Rajya, and not any particular code of conduct. It is the divine kingdom, and not any ordinary state, and hence the way towards it passes through the mundane factors lifting the person to trans-empirical realm.

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PANDIT DEENDAYAL UPADHYAYA'S RECONSTRUCTION OF INDIA

Prof. S. Paneerselvam

"If I could have two more Deendayals, I can change the political map of India."

- Dr.Shyam Prasad Mukharjee

ABSTRACT

Pandit Deen Dayal Upadhyaya (1916-1968) was a great patriot who re-worked for the recontruction of India. His contribution to politics, economics, social and national building is immense in his speeches and writings. His concept of "integral humanism" (manav darshan) speaks about his concern for the individual and society. This concept occupies a unique place in social philosophy of India for the main reason that it emphasizes the need for the integral approach both to the individual and society. He can be called the contemporary sage of India who has reworked the concept of national integration and national building. This concept is very important for the main reason that Indian civilization which is very ancient, has been subjugated by

the foreign rulers. For him, Indian culture and civilization has a special significance and hence it is necessary to protect and rebuild it for the future. Culture which unites people, is the custodian of the people, brings unity among Indian people.

One of the important contributions of Upadhyaya is his understanding of the notion of individual and society. He spoke at length the need for the transformation of the individual. He had a vision for India. By his simple and disciplined life, he served as a model for others. A reconstruction of India is essential because of its slavery of more than thousand years. It is essential to preserve Indian values and culture. The slavery had made Indian society fragmented and hence there is a need for its reconstruction which can bring back its past glory and fame. Like Swami Vivekananda, who served the people through spiritualism, Upadhyaya served the people through politics. He believed that politics is just a means to serve the people. He had shown that antoyodaya or the man who belongs to the lowest rung must also be benefited by democracy. His concept of democracy includes the economic as well as social spheres. For him, democracy means decentralization.

Upadhyaya has understood the importance of respecting the diversity but at the same time appreciating the integral nature of the country. In his philosophy, one can see the principle of "unity in diversity". He believed on two principles, i.e, humanism and integration which is combined as "integral humanism" (ekatma manav dharma). It believes in the equality, freedom in economic life, and rejects exploitation, supports decentralization and a balanced economy. According to him, there exists an interrelation between individual and society and hence there is no conflict. He argues that both are complementary to each other and not contradictory. He says: "In a social system, where the social behaviour of individuals promote well being, individual freedom and dignity will also be guaranteed". The individual, he says, is made up of body, mind, intellect and soul. All these are integral in nature and cannot be separated from each other. In the west, unfortunately there is division among these and hence there is a conflict. In the western tradition, there is always the principle

of duality that is operating whereas in India there is no duality; on the other hand there is "integral unity".

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Pandit Deen Dayal Upadhyaya (1916-1968) was a great patriot who re-worked for the reconstruction of India. His contribution to politics, economics, social and national building is immense in his speeches and writings. His concept of "integral humanism" (manav darshan) speaks about his concern for the individual and society. This concept occupies a unique place in social philosophy of India for the main reason that it emphasizes the need for the integral approach both to the individual and society. He can be called the contemporary philosopher-sage of India who has re-worked the concept of national integration and nation building. This concept is very important in the context of reconstruction of India because Indian civilization which is very ancient, has been subjugated to the foreign rule for more than a thousand years. For him, Indian culture and civilization has a special significance and hence it is necessary to protect and rebuild it for the future. Culture which unites people, is the custodian of the people, bringing unity among Indian people.

India being a great nation consists of rich tradition of ethical values and cultural background, will always see the means and the end together. It is a country where there is a plurality of cultures. Culture adapts itself to the situation. It takes into account the changes that are taking place outside. It is slow but steady. Culture unites men into one cultural group. The development of many cultures is due to various causes like physical habitants and resources, which are external and causes

like range of possibilities inherent in various areas of activity, which are internal. All cultures are cultures because they have some essential elements in common. Cultural sustainability as the sustainability of economic activities must concentrate on both individual and community. The individual values and the values of the community or the cultural group must be safeguarded. Though community integrates its values with the individual, it should be understood that the individual values cannot be sacrificed. Moreover the culture carries the values to the future generation and hence its values must be preserved. Individual and the social values constitute the culture. Commenting on the individuality and the universality of human nature, Professor G.C. Pande says: "The individuality of Indian culture must be so interpreted as not to militate against the universality of human nature and value-seeking. At the same time, the unity of Indian culture has to be interpreted with sufficient catholicity to include numerous communities, regions and epochs, which have historically entered into its making". This search for the cultural identity of India, individually yet-aspiring for universality, one but inclusive of differences, continuous but developing, arises from the awareness of India's historic traditions. Culture is the guardian of the people. It reacts whenever there is a threat to it. When the rights of the cultural group are affected or violated there is always protest.

One of the important contributions of Upadyayya is his attachment towards tradition. We have to see whether one is rooted in his own tradition or rooted in "borrowed tradition" of the West. If a person develops his reflection on a borrowed tradition, then he must also see how far this will help. Can we simply ignore our own tradition and adopt the tradition, which is completely alien to us? Professor K.C. Bhattacharyya's remarks on this must be taken seriously. His article entitled, "Svaraj in Ideas" deals with the distinction between cultural subjection and

cultural assimilation. He explains the dangers of cultural subjection and argues that it is the suppression of one's traditional cast of ideas and sentiments without comparison or competition by a new cast representing an alien culture. In this article, he stressed the need to make our own distinctive estimates and evaluations of foreign philosophy. He also rejects "hybridization of ideas" and "patchwork of ideas of different cultures" and suggests that one need not accept the foreign valuations or appraisals of our culture. He has supported the need for a translation of all foreign ideas into our native ideas and for thinking "in our own concepts" to be able to "think productively on our own account". He says: "We can think effectively only when we think in terms of indigenous ideas that pulsate in the life and mind of the masses". The need to return to the cultural stratum of the real Indian people and to evolve a culture along with them suited to the times was emphasized by K.C. Bhattacharyya. Sri Aurobindo, Deendayal Upadyaya and S. Radhakrishnan."We cannot cut ourselves off from the springs of our life," says Radhakrishnan. Further, he says that there is nothing wrong in observing the culture of other peoples; only we must enhance, raise and purify the elements we take over, fuse them with the best in our own. Our philosophical tradition should be the basis for our present philosophical thought. We must think in our own concepts and stick to our own ideas. It is clear from the above passages that there has been a call by some of our philosophers to retain Indian identity and make our ideas more indigenous. Dayalji says that we must think of Indian identity or national identity without which independence has no meaning. During the foreign rule, our identity was suppressed and the main problem was the neglect of the self. He says: “As long as we are unaware of our national identity, we cannot recognize and develop all our potentialities.”

One of the important contributions of Upadhyaya is his understanding of the notion of individual and society. He spoke at length on the need for the transformation of the individual. He had a vision for India. By his simple and disciplined life, he served as a model for others. The slavery had made Indian society fragmented and hence there is a need for its reconstruction which can bring back its past glory and fame. Like Swami Vivekananda, who served the people through spiritualism, Upadhyaya served the people through politics. He believed that politics is just a means to serve the people. He had shown that *antyodaya* or the man who belongs to the lowest rung must also be benefited through democracy. His concept of democracy includes the economic as well as social spheres. For him, democracy means decentralization.

Development and reconstruction of India were the two aims of Upadyaya. India needs both. Development is essential but there are some drawbacks which would affect the development process. Hence he suggested a proper reconstruction of the nation is essential. Moreover, the development of a country takes into account its history, culture and ethos. India as a spiritual country has its own ethos and culture which has to be preserved. As a philosopher and a political scientist, he envisioned a great and wealthy India. He has offered an alternative model of developing India. As a person he has contributed to the intellectual traditions of India which has helped him to develop the concept of "Integral Humanism". His important lecture on 'Integral Humanism" was delivered in Mumbai in April 1965 to explain the need for supporting what he calls "Bharatiya culture". Here a question arises: "What kind of direction do we need"? Where should we start? Should we go back and start off where we were left one thousand years ago? In his view the Bharatiya culture shows the proper direction. He says: "The task

of turning the waters of Ganga back to some previous points may not be wise. The Ganges at Banaras may not be as crystal clear as at Haridwar". "The flow of time cannot be reversed", he says.

One of the problems that our country faces is the imitation of the West. Should India follow the Western model? "Three isms" have been playing important role in the Western countries. They are Nationalism, Democracy and Socialism. Deen Dayalji says that Nationalism has led to conflict among nations and disturbed global peace. Democracy, on the other hand led to the exploitation of the capitalists and socialism has lost its dignity and liberty. Thus the three Western models failed to provide happiness. Hence he says: "The West is not in a position to say with confidence that 'this is correct and not the other".

The principle of ethics is embedded in nature. It is otherwise known as *dharma* or laws of life. He shows the special significance of dharma. "All those principles which bring about harmony, peace and progress in the life of mankind are included in the dharma." The soul of the nation is *chiti*. It constitutes dharma. The nation has to progress harmoniously without conflict. To explain this point he gives a beautiful analogy. A person is the son of so and so, husband of so and so father of so and so. All these relations are not in conflict with each other. One has the harmonious relation with the other. He supports the Emilie Durkheim's theory of functionalism but the social contract theory of Rousseau has no place in Upadyaya. One can function or play different roles without conflict. He argues that even among the castes there is no conflict. By showing the Virat-Purusa's example, he says that there cannot be any conflict between different parts of the body.

It is interesting to note that Upadhyayaji argues that Indian constitution is subordinate to dharma. The constitution which sustains the nation is in tune with dharma. This needs a little

reflection. In Article I of the constitution, the word "federation" has been used. It says "India that is Bharat will be a federation of States", but Panditji says that Bharat shall be a "union of states". He further says that our constitution should be unitary instead of federal. The Bharatiya culture is an integral whole. The patch-work of the West has not been helpful. Because of its patch-work nature, there is conflict among the different theories of the West. While talking about the notion of goodness, he says that no society has the monopoly of goodness. This is seen in a dialogue between Golwaker and Vinoba, wherein it is said that there are good human beings among all religions. His integral humanism is the paradigm of progress. A country should have a common desire which is based on progress, property and happiness. He is in support of democracy because it has tolerance, selflessness and respect for the law of the land. To quote him: "The mainstream of democracy has been tolerance" In its absence it is lifeless. Tolerance is the basis of Indian culture. He shows how discipline is essential for tolerance.

Upadhyaya has understood the importance of respecting the diversity but at the same time he appreciates the integral nature of the country. In his philosophy, one can see the principle of "unity in diversity". He believed on two principles, i.e., humanism and integration which is combined as "integral humanism" (ekatma manav dharma). It believes in the equality, freedom in economic life, and rejects exploitation, supports decentralization and a balanced economy. According to him, there exists an interrelation between individual and society and hence there is no conflict. He argues that both are complementary to each other and not contradictory. He says: "In a social system, where the social behaviour of individuals promote well being, individual freedom and dignity will also be guaranteed". The individual, he says, is made up of **body, mind, intellect and soul.** All these are integral in nature and cannot be separated

from each other. In the west, unfortunately there is division among these and hence there is a conflict. In the Western tradition, there is always the principle of duality that is operating whereas in India there is no duality; on the other hand, there is "integral unity".

Upadhyaya has given a new direction to politics by making it pure and humane in nature. As Nath Pai suggested he comes in the great tradition of Tilak and Gandhi. He is also known by the name "divine wealth" and "enemy of none".He gives modern interpretation of great ancient tradition to show the direction for the present and also to the future. The term "integral humanism" has a special significance because he wanted an all-round progress of the Bharath. Any progress according to him must follow the great traditions of Bharath. He first used the term in the year 1964.The concept of integral humanism has its roots in Indian soil. It is nothing but development of the complete human personality.

He strongly believed that thousand years of slavery was due to the lack of organization in Indian society. This, he says, has led to the fundamental defects. Hence his methodology for the reconstruction of society is based on the following:

(a) It is essential to organize the Indian society together. We have to bring people of the nation together.

(b) It is possible to bring people together by Indian culture. Indian culture can unite or bind people. Religion, caste and class divide people whereas culture is that which unites people.

© Change or transformation at the individual and society. Transformation of a country is possible through transformation of individuals.

(d) Nation should realize its potentials and work for the unity.

(e) This means that all round development is essential: body, mind, intellect and soul work together.

According to him, Bharat as a nation has grown because of two pillars: *Chiti* and *Virat*. Our reformers have strengthened our dharma and *virat*. *Chiti* represents our national spirit and character. It gives a sense of identity to nation. The *chiti* is to protect dharma. Whenever dharma gets protected, the *chiti* gets stronger. An organized society with an awakened chiti will always fight back, according to Upadyaya. Destruction of our country began when there was weakening of *chiti.* He is able to identify two problems. The first one is the weakening of dharma and the second is the contaminated culture.Time and again we have leaders or reformers who strengnthed *dharma* (our chiti) which in turn has generated our culture (our *virat).* Despite destroying institutions like temples, our *virat* (our culture) continued to live in very home. Hence there is a need for reconstruction of Bharath which is the need of the hour. From here he moves to the question namely, what is the foundation of a nation. He explains that in other countries, the word "nationalism" meant territory, race or land. But for the Bharat, our culture is the foundation of our nation. By nation he does not mean the political boundaries, but what is common to culture. If nationalism is based on race and language, then conflict is inevitable. It is important to note that he makes a distinction between a State and a Nation. There are duties of a State, like law and order, solving the day today problems and foreign policy and protecting the nation. Deendayalaji says that a state exists for a nation and a nation is not born for politics. *Rastra-neeti,* i.e., nation is the only way to secure freedom. Hence it is the duty of every citizen to protect the nation. His vision for India is available in his presidential address in Calicut in December 1967 where he said that a vision has to be in tune with culture and

tradition. Though we are inspired by the past it does not mean that we have accomplished everything and had a complete life. Hence one must have a realistic approach to the present and we are not tied to the present. Our Mother India (*sujala suphala*) is rich with her own resources and it is the duty of the individual to protect the nation. His vision for India can be summarized in the following way:

1. Nation has *sakti* of its own to protect itself and its citizens.
2. Nation has so much power
3. Nature cannot be exploited to the maximum
4. Nature's wealth must be distributed equally
5. All round development.

Deendayalaji has put forward a model of development which is not only applicable to India but to the world at large. The foundational feature of ekatma Manav Dharshan is that it looks upon life as a whole—i.e., it puts forward an integrated view point. Individual, family, society, nation, humanity and the university are integral in nature. They are so interconnected and complementary to one another that the development of one cannot be at the cost of others.

The first principle of integrated whole is *vyasthi*, or the individual. He develops when he family system develops. A family develops when the society develops. An individual's progress must never stand in the way of social progress. This is known as *vyasthi dharma*. Society must ensure that an individual has access to education and is able to find employment to meet his or her needs and wants. The complementary, cooperative and connected relationship between individual, family and society is called samasthi. It sustains both an individual and society and is a representation for the development of the nation. This integrated viewpoint is not limited to individuals, family, society and nation

but extends to all of humanity. For peace and prosperity, nations should not only look after their own interest. There is a sense of duty that each nation has towards other nations and the world at large. It is only when we see the entire humanity as one that we will discharge out duties towards our fellow citizens of the world. This "humanity is one" principle which calls for global cooperation and collaboration is called shristhi. The last principle of the integrated whole is called *parameshthi* or the Universe. Humanity is dependent on nature for its survival. When the reserves of nature perish, so will humanity perish. Hence natural resources should be consumed with a sense of trusteeship. As guardians of natural resources, let us take from nature only what we need and preserve it for the future. Thus through his concept of integral humanism, Panditji has presented a vision for the world – a vision which claims that the world is one.

PLACE OF DEENDAYALUPADHYAYA IN INDIAN INTELLECTUAL TRADITION: A CRITICAL APPRAISAL

Balaganapathi Devarakonda

Abstract

The impact of colonial intervention on the Indian philosophical tradition as well as on the Indian psyche is un-ignorable especially when we are making an attempt to analyse the place of a modern Indian thinker. Assessing the place of a modern Indian thinker is troubled by post-colonial conceptions such as Authenticity, Originality, Secularism and Mimicking – which were often used as tools of assessment. This paper aims at addressing these conceptions in the assessment of the place of DeenDayalUpadhyaya in the modern Intellectual tradition.

After an initial discussion on the general intellectual scenario of modern India, which is conditioned by Orientalist-Liberal Utilitarian-Nationalist discourse, I would discuss the shades of nationalist thought that were developed during the period to which DeenDayal Upadhyaya is an active contributor.

In the subsequent part of the paper, I would assess the place of DeenDayal Upadhyaya in the light of various post-colonial critical conceptions such as lack of originality, authenticity, secularity and mimicking that were invented in understanding the place of a modern Indian thinker. I would conclude by pointing out the unique place of DeenDayal Upadhyaya in the modern intellectual tradition of India.

I. Background of Modern Intellectual tradition of India

The origin of any Social and Political thought will be rooted in the context to which it tries to respond, reform or criticise. It is therefore needed to have an understanding of the larger background of the thought of DeenDayal Upadhyaya to which he was responding. This part of the paper discusses the background of the modern Indian Intellectual thought within Orientalist-Liberal Utilitarian-Nationalist Discourse and presents various shades of Nationalist thought that are exhibited by various philosophers of that time.

a. Orientalist-Liberal Utilitarian-Nationalist discourse

The beginnings of modern form of Anglophone-Academic intellectualism of India can be found in the Orientalists interest in India's rich past. Orientalist ideas were the earliest structured historical representations of India's past which were began in the late 18th century and early 19th centuries. Inspired by the Romanticism and Classicism of the time, Orientalists like William Jones, H.T. Colebrooke and Max Muller returned to the ancient past, discovered its greatness and defined a specific notion of a glorious classical age. The Orientalists saw themselves as the mediators who would define this relationship between the past and the present. As codifiers and translators they would be the ones to discover the ancient texts and ascribe to them their true meanings. As researches into ancient texts and projects of translation proliferated and institutions and journals

for Asiatic researches were set up, modern Anglophone Indian intellectualism in its colonial form began to take shape.

By the early 19th century, with liberalism gaining ground, Orientalist histories were questioned from within the fold of imperial thought. If Orientalists had glorified India's past, the liberals condemned it. From a veneration of classicality there was a move to a phase of arrogant deification of modernity. While Orientalists had discovered in India's past a succession of golden ages, liberals like James Mill and Thomas Macaulay could see only shades of darkness. For the liberals the dynamism of historical time in the modern West contrasted with the static time of the Orient. This immobility, they underlined, could only be broken with the intervention of an external temporality – the civilizing power of the West. Structured by racial, climatic and evolutionary theories, historical explanations focused on the innate inferiority of Indians, the degenerative effects of Indian climate and the problems of a diseased landscape. The ***myth of the lazy native*** and the idea of the ***'tropic' as a debilitating space*** emerged as framing tropes of historical analysis.

Later, nationalist histories developed in opposition to imperial frames, which depicted the inferiority of the Indians and their culture, history and hijacking of their civilization. While doing this, they have taken hints from the Orientalists who have glorified their past. This limited their opposition only to the imperialist frames.

This is the general historical background in which the histories of Indian philosophy are initially written, which in a way determined and structured the whole conception of it. In other words, this background – Orientalist-Liberal Utilitarianist-Nationalist discourse – has structured how Indian philosophy – whether it is pure or social and political - was written about, how trends and interests in research have changed and how and why people have come to comprehend themselves in a particular way.

Let us have a look at the Nationalist conceptions of Indian Intellectualism to understand its various shades.

a. Shades of Nationalism

I am not here referring to Nationalism that is developed in the form of Fascism and Nazism in the West to which even DDU refers. I am talking about the Nationalism in the Indian context to which DDU is also a part and creative contributor.

Indian Nationalism is not one but a combination of many strands. It is often understood to be of at least two major strands, Colonial and post-Independence nationalism–demarcation being based on the Independence of India. Colonial Nationalism, which is the pre-independent one, has many sub-forms within its fold.

Patronised Nationalism- Nationalists who supported the colonialism to be helpful **Romantic Nationalism-** Nationalists who addressed West to while glorifying India. Aggressive Nationalism-Nationalists who rejected the West while glorifying India.

Post-Independent Nationalism, which has developed after India breathed the air of freedom, has taken various forms such

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1. Towards the end of the nineteenth century, educated Indians began turning from the imitative Anglophilia of the previous generation to a renewed interest in their own traditions. Around the same time the national movement got off to a slow start. In this climate a nationalist style of orientalism took root. Sister Nivedita (MargaretE . Noble, 1867-1911), a disciple of Swami Vivekananda (1863-1902), gives an explicitly nationalistic turn to her writings on India. "The land of the Vedas and of Jnana-Yogah as no right to sink into the role of mere critic or imitator of European Letters," she writes in Aggressive Hinduism. "The Indianising of India, the organising of our national thought, the laying out of our line of march, all this is to be done by us, not by others on our behalf."22 Nivedita's friend Aurobindo Ghose (who became Sri Aurobindo) insists even more firmly on the necessity of judging Indian culture by Indian standards. (Peter Hees, 2003:174-75)

as Critical Nationalism, Reductive Nationalism, Reactionary Nationalism, Nationalists who proposed Social and Political thought similar to West, Nationalists who proposed social and political thought rooted in Indian Psyche etc. There were Nationalists who are pure academicians, nationalists who are activists, and nationalists who are pure theorists among these.

Among these DDU establishes a highly distinctive place for himself as an effective combination of theoretician, an activist and as an internationalist. His conception of Nationalism is rooted in the popular desires and aspirations of the common man. The feeling of unity among the common men is achieved only when the popular longing of the people is made the basis of the

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2. Nationalist scholarship was prominent during the years of the freedom movement (1905-1947) and the first two decades after the achievement of independence. During the 1950s and 1960s, historians trained in Western methods and working within Western theoretical frameworks began to produce empirical studies of all periods of India's past. More recently, critical scholarship has turned its attention to historiographical issues. RomilaThapar, for example, investigates how "both the colonial experience and nationalism of recent centuries influenced the study, particularly of the early period of [Indian] history" in her Interpreting Early India.

3. One of the first was Ronald Inden's Imagining India (1990). His stated aim is to "make possible studies of 'ancient' India that would restore the agency that those [Eurocentric] histories have stripped from its people and institutions." But by insisting that European orientalists constructed Hinduism, the caste system, and so forth, he tends instead to deny Indian agency and give a new lease on life to Eurocentrism.

4. In recent years a loose grouping of scholars, many with degrees in scientific disciplines but without training in historiography, have sought to restore India to its ancient glory by rewriting its history. This revisionism is necessary because, "as a consequence of a century and a half of European colonialism, and repeated extremely violent onslaughts [by Muslims and Christians] going back nearly a thousand years, Indian history and tradition have undergone grievous distortions and misinterpretations. "This critique is directed against nineteenth-century European orientalists as well as contemporary writers who "assumed that the fashionable theories of the age in which they were brought up-theories like Marxism -represented universal laws of human history."

aim of the country and the common man is made to feel that his own aspiration is reflected in the efforts of the nation. DDU recognises national identity to be the instrument of progress and happiness. While identifying the nation to the individual and believing that hampering of the natural growth would be disastrous, he states that "The nation too like the individual becomes a prey to numerous ills when its natural instincts are disregarded. The basic cause of the problems facing Bharat is the neglect of its national identity."

Nationalist thought of DDU is neither Patronising, nor romantic nor aggressive kind that belongs to the pre-independent times. It doesn't either fall under critical, reductive and reactionary kinds of Post-Independent form. His thought is a unique combination of the some of the features of all these varieties of nationalisms. He didn't support either Indian tradition or Modern Western Ideals blindly; he was neither patronised nor took course to extremism; he was neither completely a theoretician nor a blind activist. His understanding of the positives and limitations of both Classical Indian Tradition and Western Modern Ideals, his own quest for the requirement of the direction of the nation joined with the his own intellectual, rational, emotional character made him develop a unique philosophical, social, political theory that would make the Indians contribute effectively to the world at large.

II. Place of DDU in the light of critical notions

Given that the modern Intellectual tradition of India is conditioned by the Orientalist-Liberal Utilitarian-Nationalist framework, and further given the Nationalists reactions which are not unitary but varied in response to immediate issues of concern, let us now assess the place of a thinker and true practical philosopher – Deendayal Upadhyaya in the Modern Intellectual tradition.

In general, as observed by Nalini Bhushan & Garfield (2011)

Histories of Indian philosophy are silent regarding colonial and postcolonial figures. Few today have heard of many of those who were principal figures on the Indian philosophical scene at that time; fewer still have read their work. For the most part, to the extent that figures of this time are still known at all, they are known for their textbooks that have become part of the syllabus. We all know Hiriyanna's Outlines as well as Dasgupta's and Radhakrishnan's histories. Most of us have name recognition for BN Seal and RD Ranade. But how many of us have read the systematic work of any of these thinkers, or considered their relationships to their predecessors, contemporaries, or their influence on their students who are our colleagues?

It is unfortunate that we haven't cultivated the habit of reading and engaging with the systematic works of our modern Indian scholars, with the exception of a few. Deen Dayal Upadhyaya's systematic work on Integral Humanism is one such a work which did not find its due place in the academic and intellectual circles of contemporary times.

Let me first explain why DDU is important in the study of Modern Intellectual tradition.

First, DDU was a Social and Political philosopher of great accomplishment and his ideas merit serious attention.

Second, while DDU was thoroughly conversant with and attentive to the European philosophical tradition, he was also deeply immersed in the Indian tradition.

Third, in his mature thought of systematic philosophy which comes out in the form of Integrated Humanism he draws from Indian sources indifferently that can be applicable any where.

Finally, DDU sees himself first and foremost as an Indian philosopher prosecuting an Indian agenda, and his frequent use of thought is generally in the service of an Indian agenda.

His masterful command of English as a medium is Indian through and through.

In keeping with his own interest in finding solutions to modern problems in ancient texts and vocabulary, DDU builds upon but does not rest content with the conclusions of the classical Indian tradition.

However, every Modern Indian Philosopher has faced troubled situation between at least three strands of thought that was available at that time to him. While pointing out the difficult situation of the Modern Indian thinker Raghuramaraju (2009;16) observes;

The trouble for the contemporary Indian Philosophers is – their own traditional knowledge system preserved in Sanskrit, Western knowledge system, their own knowledge system as defined and presented in terms of Western knowledge systems by the West. Which model is to be followed to build a system – traditional Indian Sanskrit model, Western model or traditional Indian model presented in terms of Western categories? First alternative is left to the traditional Pandits and, second and third alternatives were picked by the contemporary philosophers.

The problem for the philosophers who followed the second and third models is that they have to stand up to the Western standards.

I strongly believe after reading DDU that he stands tall among the modern intellectuals in managing both first and third models in his philosophical thought. He was thorough with the traditional knowledge systems pursued in Sanskrit, and was also aware of the presentation of this traditional knowledge through Western categories. He comes out with his own authentic and

original strand of intellectualism which makes him more relevant than any other purely academic philosophers.

It is often understood that Anglophone intellectuals of India are endowed with many limitations in conceptualisations, understandings and presenting their thought. A couple of critical categories were developed to evaluate the contributions of Anglophone intellectuals by the post-colonial thinkers such as HomiBhabha. I have used here critical categories such as Originality/Creativity, Authenticity, Secularity and mimicking to assess the place of DDU in the modern Anglophone Intellectual tradition.

Lack of originality/ Creativity and authenticity

Anglophone Modern Indian scholarship is often criticised for its lack of originality, Creativity and Authenticity in thought and practice. The reason that was pointed out is its parasitic development on the classical tradition. Classical past was glorified and the literature was repeated without any new additions and critical engagement was the remark attributed to the modern Anglophone intellectualism. The neglect of the philosophy of this period is an instance of a more general cultural trope—the contest between a conception of the authentically Indian constructed by an intellectual elite and the valuation of creativity. And tragically, the dichotomy of the authentic versus the creative as it applies to philosophy is as unbridgeable as ever in the attitude of present day Indian philosophers.

Reacting to such a critic, Nalini Bhushan and Garfield point out our attention to;

… the wealth of systematic philosophy written in English, and attention to its religious, social, political and broader philosophical context reveals not a desert, but a luxuriant garden of philosophical delights, a vibrant intellectual life, continuous with the classical tradition, in conversation with the West, with

an agenda of its own, full of contest, and constituting the platform from which contemporary Indian philosophy was launched.

There are many during and after the British period who did not themselves see **tradition** and **innovation** as mutually exclusive categories, who creatively and successfully overcame this divide but who were not, and still are not, recognized for their efforts. The perception that the ninety years of the Raj constituted a period of sterility in Indian philosophy is a mere perception. Its inaccuracy has tragic consequences for our appreciation of Indian intellectual life and of the engagement of India with modernity.

There was vibrant intellectual life which continued classical tradition while making it converse with the West with its own set of agenda to which there are many representatives. Nalini Bhushan and Garfiled point out A C Mukerjee to be one such representative. I would point out DDU to be another representative of such a creative systematic modern Indian intellectual discourse.

Secularity

Secularism of the West was imposed to be a virtue that was naturalised by the modern Intellectuals. Modern Indian Intellectuals who were taking the roots from Classical Indian tradition were criticised or rejected for being religious, since philosophy, society, culture and polity along with religion in the Classical India were taught to be the same by the Orientalist thought that was carried forward by the Indian intellectuals as well. Anyone who talks about the Classical Indian tradition is considered to be a religious, neither a philosopher nor a social or political theorist.

We have in DDU, the best example of a scholar who talked about the Classical Indian tradition, while critically evaluating

the limitations of both classical Indian and modern Western values, in looking at the solutions and directions of the Modern India. He is religious, rational, endowed with the complete knowledge and understanding of modern western ideals.

Mimicking

One of the post-colonial readings of modern Anglophone Intellectualism is its mimicking. It is understood to be "generations of Indian philosophers mindlessly repeating or mimicking received lore, eschewing all critical thought, chanting platitudes in unison."

Mimicry appears when members of a colonized society imitate and take on the culture of the colonizers. Colonial mimicry comes from the colonist's desire for a reformed, recognizable Other, as a subject of a difference that is, as Bhabha writes, "almost the same, but not quite". Thus, mimicry is a sign of a double articulation; a strategy which appropriates the Other as it visualizes power. Furthermore, mimicry is the sign of the inappropriate, "a difference or recalcitrance which coheres the dominant strategic function of colonial power, intensifies surveillance, and poses an imminent threat to both 'normalized' knowledges and disciplinary powers". In this way, mimicry gives the colonial subject a partial presence, as if the 'colonial' is dependent for its representation within the authoritative discourse itself. Ironically, the colonists desire to emerge as 'authentic' through mimicry—through a process of writing and repetition—through this partial representation. On the other hand, Bhaba does not interpret mimicry as a narcissistic identification of the colonizer in which the colonized stops being a person without the colonizer present in his identity.

A careful look at the work of DDU presents us as an authentic and creative thought that cannot be categorised as a form of mimicking. Concept of Integrated Humanism is the best possible example for this.

III. Conclusion

To sum up, I have argued that DDU is the product of his times, which were pre-colonial as well as post-colonial. He represents the Anglophone Intellectuals of Modern India who lived and theorised the conditions of both times. He had to respond to the call of freedom as well as to the question of the direction of the country after achieving the freedom. His Integral Humanism provides the best example of authentic, creative and innovative thought of a modern Indian intellectual. Unfortunately, there is no recovery effort underway to restore to public consciousness the high quality work of this philosopher.

DDU was not alone in this enterprise. His period saw a vibrant engagement with philosophical ideas and questions emerging from the Indian Vedic tradition. Indian philosophers under the Raj are conscious of that history. They strove to usher Indian philosophy onto a global stage; they used the English language in order to call attention to Indian philosophy and in an effort to bring India into dialogue with Europe. In prosecuting this project, they did not abandon Indian philosophy, but advanced it, bringing new voices and techniques into its tradition, in the process constructing its modern avatar.

In this process, they have brought English into the family of Indian philosophical tongues, and have made possible the practice of Indian philosophy in English. Alas, even then their efforts have remained obscure. Nonetheless, we owe them a great debt; their story is a rich and fascinating one.

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PANDIT DEENDAYAL UPADHYAY'S INTEGRAL HUMANISM: POLITICAL PERCEPTION

Dr. Ashok. S . Anikivi

Abstract

I) Introduction:

Pandit Deendayal Upadhyaya was born in 1916 Chandrabhan in Mathura district. His father was a famous astrologer and his mother Rampyari was highly religious-minded lady. His parents died when he was young. Deendayal was a philosopher, economist, sociologist, political scientist, journalist and historian. He was one of the most important leaders of Bharatiya Jana Sangh.

Deendayal Upadhyaya was a man of soaring idealism and had a tremendous capacity for organization and reflected different aspects of a social thinker economist, educationist, writer, journalist, speaker, organizer etc.He was regarded as an ideal swayam sevak of RSS essentially because his discourses reflected the pure thought-current of the Sangha.[1]

Panditji initiated a monthly magazine Rashtra Dharma from Lucknow in 1940s. The publication was meant for spreading the ideology of nationalism though he did not have his name printed as an editor in any of the issues of publication but there was hardly any issue which did not have his long lasting impression due to his thought-provoking writings. Later he started a weekly Panchjanya and a daily Swadesh.[2]

The purpose of this paper is to highlight Pandit Upadhyay's concept of integral humanism and its political ideology on the basis of the system of governance that is suited for the Indian nation and its people for all round human development.

II Objectives:

The following are the important objectives of this research paper:

1) *To understand Panditji's doctrine of integral humanism*
2) *To examine the political philosophy as the guiding philosophy of Bharatiya Janata Party.*
3) *To identify that India has to apply Integral Humanism for solving her own problems*

III Methodology:

The secondary data has been collected from various books, journals, research articles and Wikipedia. The methodology of the study includes the thoughts and writings of various authors in the academic and research streams.

IV The Doctrine of Integral Humanism:

Integral humanism is a doctrine propounded by Deendayal Upadhyay and adopted by the Jana Sangha in 1965 as its official doctrine.[3] *Its is also the official philosophy of the Bharatiya Janata Party.*[4] *It aims at appealing to broad sections of Indian society by presenting an indigenous economic model that puts the human being at center stage.*[5]

Panditji was sure that India as an independent nation cannot depend upon Western concepts similar to democracy, individualism, socialism, communism or capitalism and was of

the opinion that the Indian polity after independence has been raised upon those superficial Western foundations and not rooted in what Upadhyay considered to be timeless traditions of Indians ancient culture. According to him the Indian intellect was getting suffocated by Western theories, which left roadblock to the growth and expansion of original Bharatiya thought. Upadhyay was compelled to answer what he felt was the urgent need in India for a ''fresh breeze.''

Upadhyay accecpted modern technology but desired it to be adopted to suit Indian conditions. He considered it as a constructive approach. However, he advised his followers to cooperate with the government when it was right and fearlessly oppose it when it erred. He believed in Swaraj which was compaigned by Bharatiya Janata party until the end of the last century. On 11 February 1968 he was found dead unpredictably at Mughal Saray Railway yard. The following address delivered by Panditji before thousands of delegates in Kozikode is note-worthy here:

''We are pledged to the service not of any particular community or section but of the entire nation. Every countryman is blood of our blood and flesh of our flesh. We shall not rest till we are able to give to every one of them a sense of pride that they are children of Bharatmata. We shall make mother India Sujala, Suphala (over flowing with water and laden with fruits) in the real sense of these words. As Dashapraharana Dharini Durga with her ten weapons, she would be able to vanguish evil; disburse prosperity as a Lakshmi, She would be able to all over and As Saraswati , she would dispel the gloom of ignorance and spread the radiance of knowledge all round her. With faith in ultimate victory let us dedicate ourseleves to this task.''[6]

Further, Deendayal was gifted with a genius for organizing, he proved to be the Sangha's foremost thinker. He sketched out his philosophy for governance to some 500 party workers in

1964 and presented an unexpected version at it Plenary session in 1965. The concluding version was delivered in the form of four lectures in Bombay entitled "Integral Humanism."

Thus, Integral Humanism was adopted by BJS as its official doctrine and consequently passed on to the BJP. The Sangha saw it as a home-grown, completely indigenous, economic and political philosophy that reconciled socialism and capitalism.

In his book *Hindus Under Siege*, Subramanian Swamy elucidated: "IHT [Integral Humanism Theory] recognized that in a democratic market economy, an individual has technical freedom of choice but the system without safeguard fails to accommodate the varying capabilities and endowments of a human being. Since the concept of survival of the fittest prevails in such a system, some individuals achieve great personal advancement while others get trampled on or disabled in the ensuing rat race. We need to build a safety net into our policy for the under privileged or disabled while simultaneously rewarding the meritorious or gifted otherwise, the politically empowered poor in a democracy who are in a majority will clash with the economically empowered rich who are the minority, there by causing instability and upheaval in a market system."

In a consequent book, *India and China A Comparative Perspective,* Swamy argues: IHT was the only alternative to Marxism and Capitalism presented after 1947, but did not gain currency for political reasons. While capitalism suffers from the "one dimensional concept of human pursuit of material progress", I H T envisages a system that permits competitiveness while seeking adjusting complementories, harmonizing material progress with spiritual advancement.

A BJP veteran L.K Advani in his book *My Country, My Life* to his political Guru", Upadhyaya in which he uttered "Deen Dayal-ji felt that both Capitalism and Communism were flawed

philosophies… one considers man a mere selfish being hankering after money, having only one law, the law of fierce competition… where as the other views him as a feeble lifeless cog in the whole scheme of things. The centralization of power, economic and political is implied in both. They fit one section of society against the other, the individual against the collective, man against the nature. Intergral Humanism, he adds, did not receive the attention that western political theories did. But it is worthy of being placed along side the works of Mahatma Gandhi and Dr. Ram Manohar Lohia, with both of whom Deendayeel-ji-had so much in common."[8]

V Political Perception :

Deendayalji correlates humanity with nation because human body is having movement with, the help of '*pran*'. Every nation are having 'virat' for its survival and movement. The soul is an unavoidable in human body, in society and in nation also. However the soul of nation (rashtra) is termed as '*chiti*'. On the other hand by following the spirit of Dharma (purushartra) each and every individual should have the feeling of mutual responsibility and mutual dependence which is reflected in ; chiti of a nation. Thus, over all development of individual, in their body mind and intellect which influences the society and ultimately the nation. "It is on the foundation of this '*chiti*' (soul) that a nation arises and becomes strong and virile. And it is this 'chiti' that is manifested in the action of every great man of a Nation"[9].

Deendayal put forwarded a system of Democracy wherein each citizen can produce and consume according to his own desire without hurting others economic life. It is the duty of the state to ensure that each citizen has sufficient opportunities to work and earn his living. At the same time if a person is unable to work it is the duty of the state to ensure his minimum needs.The

initiatives from the part of government life unemployment allowances, promoting liquor business for social welfare schemes, runs lotteries instead of promoting easy get rich mentality the pride of well-earned living promoting the pride of well-earned living promoting easy-get-rich are not suited Artha purushartha rooted in Dharma. If the state power is used properly, only then the public will achieve the three purusharthas of Dharma, Artha and Kama. This is the only way from the part of the state to prevent non-use or excessive or selfish use of power by the individuals. Like Dharma and Artha, Kama purushartha is also important for society. The progress of society depends upon its having a national objective and the strong will attain to it.[10]

Besides from these, it is essential that we think about our national identity. Without this identity ,there is no meaning of independence nor can independence become the instrument of progress and happiness. As long as we are unaware of our national identity, we cannot recognize or develop all our potentialities. Under alien rule ,this identity is suppressed. The nation too, like the individual , becomes a prey to numerous ills when its natural instincts are disregarded. The basic cause of the problems facing Bharat is the neglect of its national identity.

A majority of those who lead the nation today, as well as those who take an active interest in the affairs of the country, are not sufficiently aware of this root cause. Consequently, opportunities with no principles reign in the politics of our country. Parties and politicians have neither principles nor aims nor a standard code of conduct. As a result, there is distrust for everyone in the public mind. There is hardly any person whose integrity is beyond doubt in the public mind. This situation must be changed otherwise unity and discipline cannot be established in the society.

In the Communist nations the states have guaranteed right to work but restricted the freedom of its citizens. This is not suitable for democracy where people should be ensured the freedom of production and consumption. But in the capitalism there prevails the law of jungle due to excessive competition. In this context Deendayalji opined, "capitalism and socialism both have concentrated their aim on the material forms and desires thereof. [11]

Deendayalji says that Western Political thought has accepted Nationalism democracy, and Socialism or Equality as ideals. All these ideals have in practice proved to be incomplete and opposing Nationalism led to conflict between nations which led in turn to global conflict. Similar difficulty arises in reconciling Socialism and Democracy. Democracy grants individual liberty, but the same is used by the capitalist system for exploitation and monopolisation. Socialism was brought in to end exploitation, but it destroyed freedom and dignity of the individual.[12]

Thus, Upadhyay says that constitution cannot be arbitray. The constitution has to follow certain basic principles of Nature. The constitution is for sustaining the Nation. Instead, if it is instrumental in its deterioration, then it must be pronounced improper. It must be amended. The amendment is also not solely dependent on majority opinion. Is the majority capable of doing anything and everything? Is the action of the majority always just and proper? No. In the West, the king used to be the sovereign. Here in our country, neither the kings, nor the people, nor the parliament have had absolute sovereignty. Parliament cannot legistate arbitrarily.

Further, he stated that we need a unitary constitution from the point of view of the growth of the Nation, we find that our constitution needs amendement. We are one Nation, one people.

That is why we did not entertain any special rights on the basis of caste, religion, language province etc., but gave everyone equal citizenship. There are separate states. Yet there is no separate citizenship of the state and union. We all are citizens of Bharat. We have thought of the provinces as limbs of Bharatmata and not as individual mothers. Therefore, our constitution should be Unitary instead of federal.

Panditji was in favour of decentralisation of power. A Unitary State does not mean concentration of all powers in the centre, Just as the head of the family does not have all the powers with him even though all transactions are carried out in his name. Thus, a Unitary State does not mean a highly outocratic centre, nor does it entail the elimination of provinces. The provinces will have various executive powers. Even the various entities below the provincial level, such as the Janapadas, will have the suitable powers. The panchayats had a very important position. No body could dissolve Panchayats. In this way, the decentralisation of power will be accomplished. At the same thime, all those entities of power will be contred around the Unitary State. This arrangement will embody Dharma. If we carry this concept of Dharma, even further, not only the state and the Nation, but the nature of the whole of mankind will have to be considered. The constitution of a Nation cannot be contrary to the natural laws. Since Dharma is supreme, our ideal of the state has been dharma Rajya.[13].

Conculustion:

Deenadayal propounded his own theory of humanism named Integral humanism. He devised the political philosophy. Integral Humanism the guiding Philosophy of Bharatiya Janata Party. The Philosophy of Integral Humanism upholds an integral program of the body, mind, intellect and Soul of each human being. Panditiji's philosophy is a synthesis of the material and the

spiritual, the individual and the collective articulate testimony to this. As for as political field is concerned, he was pragmatic and down to earth. He conceived a decentralized polity and self-reliant economy with the village as the base.

According to Deendayal Upadhyay India Cannot rely upon Western concepts like individualism, democracy, Socialism communism or capitalism.

Mankind stands confused and is unable to decide what the correct path is for future progress. The West can't say with confidence, "This alone and no other" is the right path. Therefore, simply to follow the West would be an instance of the blind being led by the blind.

It is also understood that Deendayalji is humanistic in expression. He emphasises that basic necessities are to be ensured to all by crating condition which are essential for ensuring the sense of self-esteem and belonging. As the treasure-house of knowledge about human beings. India has to apply Integral Humanism for solving her own problems of poverty, starvation, issue of human rights and exploitation.

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POLITICAL DIMENSION OF PANDIT DEENDAYAL'S INTEGRAL HUMANISM

Dr. Madhubala Kumari

Abstract

Pt. Deendayal Upadhyaya was an eminent political personality and a profound philosopher. He was not only a philosopher and political activist but also an economist, socialist, historian and a journalist.

Pt. Deendayal, a revered icon of integral humanism, was born in the family of Pt. Hariram Upadhyaya, a well-known astrologer of village Nagia Chandrabhan in Mathura District. Bhagavati Prasad was Hariram's grandson who married Rampyari. On Monday September 25th, 1916, in the light of a rising son, Rampyari gave birth to a son who was named as Deendayal Upadhyay and was fondly called "Deena" in his childhood. At the time of his birth itself, an astrologer predicted that the boy would become a great scholar and thinker, a selfless worker and a leading politician, but he would not marry and would not survive for a long time. And the forecast of the astrologer proved true. He did attain a great name and fame in his

short period of life but he died mysteriously during a train journey in the night between the 10th and 11th February 1968.

Pt. Deendayal was one of the leading Modern Indian thinkers, who was widely known for his unique philosophical theory of Integral Humanism. He wanted to upgrade the mind-set of Indians by means of rich Indian spiritual heritage and culture. To him there is only one reality in this world. Individual, Society, Nature and God (creator) are internally integrated as a whole. An individual is responsible for society, society is also responsible for individuals and an individual and society are equally responsible for the nation and individual, society and nation are responsible for natural balance as a whole. D.D. Upadhyay explains the concept of Dharma, Artha, Kama, Moksha and other basic aspects of life in the background of Indian Philosophy for the good of society. He was of the view that all problems of society-economic, political, religious, educational, philosophical, intellectual, psychological etc. and even world peace can be solved by the Indian model of thinking and thought processes.

To deal with political dimension DDU's philosophy of Integral Humanism, it is necessary to know his formulations on nation, state and Govt.

NATION – According to him, a nation needs four things. Firstly; land and people, which we call country; Secondly; collective will, comprising the desire of all; Thirdly; A system, Dharma is invoked in our culture; Fourthly; ideas of life. All of these four elements comprise a Nation.[1]

He draws an analogy between individual and nation as he writes that just as man needs body, mind, intellect and soul, likewise the above four make nation.[2] DDU emphasizes that only a group of people and piece of land, neither separately nor together, constitute a nation. There are many landmasses, which cannot be called nations.

Nation and Country—DDU draws a distinction between a country and a nation. He is of the opinion that land and people

constitute only a country that is a *Desh*. He stresses that though country and nation appear synonymous because the former is the basis of the nation manifestly[3]. yet the two differ as the country is a visible entity while the nation is a subtle and unseen reality.[4]

DD opines that one cannot think of a nation without a piece of land and its inhabitants, the people. Though both are closely related, nation for him is much more comprehensive and at the same time is an imperishable entity. A nation According to him is formed, "when a group of persons lives with a goal, an ideal, a mission and looks upon a particular piece of land as motherland, the group constitutes a nation. If either of the two --- an ideal and a motherhood is not there, there is no nation."[5]

It is pertinent to point out here that the idea of the motherhood or 'Janam bhumi' is cultural specific in India. The country is conceived as mother, which is regarded, "not a mere mass of territory but a living entity working through her sons and fulfilling her mission through them."[6] This notion represents the highest ideal of love and devotion to the land as mother by the inhabitants. Many Indian thinkers such as Sri Aurobindo, swami Vivekanand, Bankim Chandra Chatterjee, etc regard their country as motherland. The concept of motherland also conceives the ideal of patriotism. Bankim Chandra's vision of the motherland in the song –Bande Mataram, Which means hail to the mother, first published in his *Anand Matha* or Abode of Bliss in 1882 shows that the nationalism is the very spirit of the concept of motherland."[7]

DD opined, "Solidarity of the people with the land in which that reside, lays in the concept of 'Ekjan', one people and one nation."[8] It cannot be manufactured artificially. He stated that it is not that fifty, hundred, five hundred millions of people gather and decide to join to make a nation.[9] According to DD, "Ekjan is a living organism, just as a human is born not made, likewise Ekjan

is a self-begotten reality.[10] Again he says Ekjan is the basis of nation, evolves over a passage of time, which is rooted in a long and unbroken tradition spanning generations. He is of the view that nation appears and upholds through a long process involving years, centuries, millenniums and epochs, when people living in a particular territory begin to identify with it and acquire a specific disposition. The people are connected to similar traditions, and share memories of both joy and sorrow, of friendship and enmity. It also comprises mutually beneficial activities, and is bent upon realizing fundamental principles in unison with one another.

According to DD,"Emergence of Jan, people with specific disposition and cultural tradition evolves a nation."[11] Snyder affirms this view and says, "Nation as a sentiment, is recreated in each generation by acculturation and is transmitted from mind to mind by education."[12] Further, he adds that it is historical phenomenon, which emerges as a response to special socio-political - economic conditions."[13] He emphasized that Ekjan, which shapes the disposition of the people, establishes a specific nature and identity of the nation. He was of the view that just as a person has a distinct nature, likewise the nation too has a distinct nature. Nature of man varies from individual to individual. A Bharat has a distinct identity or nature of her own.[14] He says that the fundamental character of our has been predominantly spiritual.[15]

DD was the first political leader of the country who added yet another dimension to the traditionally defined concept of 'Nation'. He says, "Every nation has its soul, its *Chiti*. The strength and energy activating the nation is its '*Virat*'. It is channelized by '*Chiti*'. The place of '*Virat*' in the life of a nation is similar to that of 'prana' in the body. Just as 'prana' infuses strength in various organs of the body, refreshes the intellect and keeps body and soul together, so also in a nation, with a strong

'*Virat*' alone can democracy succeed and the govt. can be effective.[16] When the Virat is awake, diversity does not lead to conflict, and people co-operate with each other like the various limbs of the human body or like the members of a family.[17] That's why DD emphasized the need for undertaking the task of awakening the Virat of the nation by acting in accordance with the Chiti or the ethos of the nation.[18]

2.3. National Identity – DD deplored that unfortunately today our national life is staying away from our fundamental principles. We are obsessively involved in a material rat race. Many problems such as regionalism, casteism, linguism, etc., have been vitiating the life of our nation.[19] And so, DD emphasized the importance of specific life ideals and culture for the evolution of a strong and a virile nation. He said, "It is essential that we think about our national identity. Without this identity there is no meaning of independence, nor can independence become the instrument of progress and happiness. As long as we are unaware of our national identity, we cannot recognize or develop all our potentialities."

3.4. Nation and State—About nation and state DD was of the view that they are two different entities. Differentiating between the two, he said that nation is natural and self-begotten,[20] but the state is artificially created which comes into existence to fulfill the needs of the nation.[21] Further, he said that state is temporary and nation is permanent. He was of the view that a nation establishes various institutions in order to fulfill its economic, social and cultural needs.[22] Therefore, he said, "State is one of the several institutions, an important one, but is not above all others."[23] He was of the view that the state and its mechanism protect the nation and makes it resilient and prissant.[24] State comes forward to rectify the distortions, which appear in the people of nation. When some complexity appears in society,

state solves it, and it protects the weak and the poor from the powerful clutches of the prosperous people in the society. He was of the opinion that state changes if it is incapable of fulfilling the necessities and functions entrusted upon it by the nation. He said that if a distortion creeps into the state and if it proves unsuccessful in discharging its responsibilities, the nation changes such a state. The nation changes its representative.[25] Anderson writes, "The state, in Upadhyaya's view comes into existence by type of social contract which the nation uses to protect itself and to satisfy basic human needs. If a particular form of govt. fails adequately to fulfill these goals, the nation then has the right, if not the obligation, to adopt a new form of govt."[26]

4.5. Swarjya – DD emphatically pleaded to self-rule. Espousing Self-rule that is Swarajya as a categorical imperative, he asserts that three attributes come to the forefront in grasping self-rule. Firstly, rule by the people, who belong to the nation; Secondly, such rule should work in the interest of the nation; and Thirdly, the ability and capacity to bring about the good of the nation should inhere in oneself, i.e. it is futile to think of self-rule without self-dependence. He was of the view that if a state, though in one's own hands, becomes a camp follower or falls under foreign sway or dominance then self-rule becomes worthless, such meaning and such a dependent self- deficient state becomes the cause for destruction.[27] He said self-rule is not just independence of the country but it has wider and comprehensive connotation. According to him, the independence of the country from foreign yoke does not make a country really free because self-rule is intimately related to one's own culture and is meaningful only if it contribute to our progress and happiness. That's why he said that 'Swarajya is meaningful as long as it fulfills the innumerable demands of the nation.[28]

5.6. Democracy– DD was influenced by the concept of democracy. He says, Democracy has been defined as "Government of the people, by the people and for the people." He is of the view that in this definition, 'of' stands for independence, 'by' stands for democracy and 'for' indicates Dharma. Election and the majority can decide who will form the government; but the truth cannot be decided by majority. He says, "Democracy has been defined as government by debate … Bhartiya culture goes beyond this and looks at debate as a means for realization of truth. We believe that truth is not one- sided, and that its various facets can be seen examined and experienced from various angles."[29] He believes that the effectiveness and vibrancy of democracy depend upon consciousness of responsibility, discipline and the feeling for the nation in the life of the people. If these sanskars (spiritual values) are absent in the citizen, democracy degenerates into an instrument of individual, class and party interest.[30] He wanted an Indian style of democracy. According to him, "Instead of trying merely to imitate the one or the other, let us try to evolve democratic practices suited to our genius."[31] He was not contented with majority rule or rule of people and therefore, advocated Dharma-Rajya having its basis in Dharma.

6.7. Dharma-Rajya – DD was the first political leader of post independence era to declare unequivocally that what mankind needed most was Dharma-Rajya, not merely a rule by majority.[32] DD said, "Dharma is not necessarily with the majority or with the people. Dharma is eternal.[33] He opines that the rule of majority becomes detrimental when it goes against dharma. He explained how dharma is different from Religion and Dharma –Rajya from Theocracy. But Dharma alone is Supreme. State is one of the several institutions or instruments of Dharma an important one, but not above Dharma. It is subject to Dharma. Sovereignty vests in Dharma. Dharma sustains the nation. Even the constitution

must be in tune with Dharma. The Articles of the constitution violating Dharma must be considered null and void to that extent. Both the Legislature and the Judiciary are on an equal plane. Neither is superior to other. But Dharma is higher than both; both are governed by Dharma. The people have a right to elect their own govt. But neither the Govt. nor the people have any right to act against the Dharma.

Therefore, he says, "True democracy is only where there is freedom as well as Dharma. Dharma-Rajya encompasses all these concepts."[34] He emphasized, in Dharma Rajya, "there is freedom to worship according to one's own Religion …Dharma-Rajya accepts the importance of religion in the peace, happiness and progress of the individual. Therefore, the state has the responsibility to maintain an atmosphere in which every individual can follow the religion of his choice and live in peace.[35] He added, "The freedom to follow one's own religion necessarily requires tolerance for other religions."

DD's notion of Dharma-Rajya is different from Ram-Rajya of Gandhi and organized democracy of M.N. Roy. Gandhi aims at an enlightened inarch whereas DD believes in strong state. Further, DD advocated party less democracy whereas the former is not against the role of political parties in the Democracy.

Conclusion – Thus it can be said that a nation for DD is a self-begotten and abstract reality. The state is an arrangement together with the govt. to realize the necessities of the nation. It is important to notice that DD emphatically upholds the suprimacy of Dharma not just for the individual and society but also for the nation, the state and the govt. Although, DD was a protagonist of Indian culture but still he never advocated to neglect and disown the past, however, he emphasized the rejection of that which is redundant and obsolete. Further, he also desired the windows to be opened to allow fresh air to come in. In other words, it can be

said that he was not against the cross-cultural contacts and cohabitation. However, he said, "In this age of adulteration and manufacture of spurious good, let us judge things not from their label but from their contexts. Let us be free from phobias as well as manias."[36] He stressed to accept only those things, which suit the Indian culture and ethos, or conscience. According to him, "*Chiti* is fundamental and is central to the nation from its very beginning. *Chiti* determines the direction in which the nation is to advance culturally… Whatever is against chiti is discarded as perversion, undesirable, is to be avoided. *Chiti* is the touch stone, on which each action, each attitude is tested and determined to be acceptable or otherwise. *Chiti* is the soul of the nation. On the strength of this *chiti*, a nation arises strong and virile."[37]

DD emphatically upholds the primacy of Dharma not just for the individual and society but also for the nation, the state and the govt. For him, Dharma is not just a sovereign value and a balancing wheel between Artha and kama to attain Moksha but also the anchor shut of nation, state and govt. To him it is a pivotal point of society and the cosmos or the Universe and is the hub from which radiates the quail lines of truth, solidarity, fraternity, selfhood, right governance and true democracy. It sustains life on earth.

DD, being a protagonist of Indian culture, was of the view that because of her peculiarity, India has to play a vital role in the world. He stressed, Nation has also a life mission.[38] In this context he says, "Bhartiya Sanskriti connotes not simply elements that go to make a culture characteristic of a particular people, but also a world philosophy. It is this philosophy that can unite the divided world and give it peace. The ideals of co-existence and world unity would remain merely tactical slogans unless imbued with this vital philosophy. It is our mission."[39] Even Vivekanand was of the view that "Spirituality must conquer the world."[40]

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PANDIT DEENADAYAL UPADHYAYA'S VIEWS ON BHARATIYA CULTURE

Dr. Gurudevi U. Huleppanavarmath

Abstract

To be civilized is making and liking beautiful things' exclaims a great thinker CEM Joad. The talented create the new and the beautiful things for the light and delight of mankind. Those who appreciate the new and beautiful things which enriche the civilization are also civilized.

To create new and beautiful things for civilized life or culture integral development of an individual is inevitable. The paper discusses Pandit Deendayal's views on Bharatiya Culture such as unity in diversity, mutual cooperation, principles that form basis of civilized life, nature of principles of ethics, fourfold aspirations of integrated individual under the light of his ideas presented in his lectures on 'Integral Humanism'.

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'To be cultured is making and liking beautiful things' exclaims a renowned thinker CEM Joad. A very few people are endowed with extraordinary talents and skills. The talented create beautiful and joyous things to enrich civilization. Those who cannot create beautiful things can become civilized through their appreciation and enjoyment of that which is great and enlightening. If artists create new things, Scientists and Philosophers unravel new things. If civilization reflects material progress of mankind, culture unveils the ripeness and sublimity of the inner self of the man.

Indian culture according to Upadhyaya, looks upon life as an integrated whole. Unity in diversity and the expression of unity in various forms he says, has remained the central thought of 'Bharatiya Culture'. The diversity in life is merely an expression of the internal unity. He illustrates this aspect of Indian Culture through an analogy of a seed which finds its expression in various forms such the roots, the trunk, the branches, the leaves, the flowers and the fruits of the tree. All these different forms of the seeds have different color and properties. Mutual conflict says Pandit, 'a sign of cultural regression'. Lower tendencies of human nature cannot be used as the foundation, the basis of civilized life or culture. Recognition and adaptation of substances among different forms of life as an effort to make human life mutually sustaining is prime characteristics of civilization.

'Culture' says, 'Upadhyaya, does not disregard or deny nature, rather it enhances those elements in nature that are helpful in sustaining life in this universe and makes life fuller, richer curbing other that obstruct or destroy life'.

'Human nature has tendencies, such as anger and greed on the one hand and love and sacrifice on the other. Anger cannot be made a basis of civilized life, culture aims at moulding these natural impulses to achieve social goals.' Principles of ethics are

not framed but are discovered in man. In India, these principles of ethics are termed 'Dharma'. All those principles which bring about harmony, peace and progress in the life of mankind are included in this 'Dharma'. When Nature is channeled according to the principles of Dharma, we have a culture and civilization, integral growth of individual's Body, Mind, Intelligence and the Soul.

Deenadayal refutes the propagation that Bharatiya Culture thinks only salvation of the soul and it does not bother about other aspects of the man. He affirms that earlier, Indian culture of course, paid attention for the welfare of the soul, as a young unmarried cares for only his mother before marriage and he begins to care for both his wife and mother after marriage. Similarly while we recognize the need to pay attention to the soul, we do not neglect the body. He said, 'Upanishads declare in unambiguous words, i.e. weakling cannot realize the self '. Again the Body, a dwelling place of the divine spirit i.e. soul which discharges the responsibilities to achieve our aims was equally given importance. The satisfaction of bodily needs is necessary but the Indian culture does not consider only this to be the sole aim of all our efforts. 'In India the Indians have placed before themselves the idea of the four-fold responsibility, of catering the needs of body, mind, intellect and soul with a view to achieve the integral progress of man'.

The philosophy of Integral Humanism advocated by Deenadayal Upadhyaya adopted by Janasangh in 1965 propagates the integrated program of the body, mind, intellect and soul of each human being. According to Upadhyaya, the four hierarchically organized attributes of an individual namely body, mind, intellect and soul correspond to the four values or objects called 'Purusharthas'.

'Purushartha' is a composite Sanskrit word meaning 'object of human pursuit' or aims of human life. The four proper goals of human life are 'Dharma' (spirit of righteousness), Artha (economic value or welfare), Kama (desire, pleasure, love) and Moksha (Salvation or spiritual values). Hinduism advocates that these four proper goals as values are essential, imperative and adequate for happy life. Ancient Indian Scriptures, literatures uphold the significance of pursuing these goals for integrated living. Integral Humanism empowers or enables human beings to find remedies to their problems through reason and scientific methods. Humanist ethics develop and foster such impulses as integrity, friendliness and cooperation.

'Purushartha' means efforts which befit man. Even though Moksha has been considered the highest of these Purushartha's efforts for Moksha alone are not considered to give benefit to the soul. Even one who discharges his duties without expecting fruits also attains at one ment inevitably.

'Artha' includes what is known as political and economic policies. 'Kama' relates to the satisfaction of various natural desires. Dharma defines a set of rules to regulate the social activity. Dharma helps achieve Artha. Even in business, one requires honesty, restraint truthfulness etc which are attributes of Dharma: Dharma is also fundamental principle of civilized life.

'Karma' also can be attained only through Dharma. Dharma defines as to how, when, where and in what measure material things can be used. Though Dharma is of primary importance, it cannot be practised sincerely in the absence of Artha, because the starving can commit any kind of crime which may lead to chaos in the society. Hence stability according to Panditji is felt desirable for the prevalence of Dharma. Upadhyaya justifies this contention citing an incident of a saint Vishvamitra who driven by huger broke into the house of a hunter and ate the flesh of a dog. If bodily pleasures are neglected and desires of mind

suppressed Dharma does not grow. In the absence of fine arts, people will be deprived of civilizing influence.

Thus 'Bharatiya Culture' aims to satisfy the numerous aspirations of man taking care that efforts satisfy two different aspirations are not mutually conflicting. This is the integrated picture of all the fourfold aspirations of an individual. This concept of complete human being, integrate individual is both goal and the path of Bharatiy culture he opines.

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VEDIC, INTEGRAL HUMANISM AND ARTHASHASTRA

Dr. Shubhada Joshi

Abstract

The paper is based on the following points divided into three sections.

Section I deals with Dharma Centricity of Vedic philosophy and the main points are as follows :

- *Everything is manifestation of Rta which is the cosmic order.*
- *Order is inbuilt in nature and society.*
- *All manifestations are necessarily inter-linked, inter- related, inter-dependent etc.*
- *No other species except human person is capable of violating this in-built order.*
- *So human person has to consciously make effort, not violate the order.*

- *This becomes possible by doing one's duties and leading a duty-centric life.*
- *This duty centric approach is same as Dharma Centric approach.*

Section II deals with meaning of Dharma and Dharma centricity in the philosophy of Integral Humanism:

- *Deendayal Upadhyaya gives importance to interrelatedness and interdependence inbuilt in the Universe.*
- *Dharma as duty or obligation is given secondary importance.*
- *Dharma as Integral approach guides life cycles of society as well as human persons.*
- *The traditional Indian perspective being Dharma centric is holistic and is also at the root of Indian concept of nation.*
- *Hence, this is the citi of or self of Indian culture.*
- *It is the Eternal truth so at the social level also good governance is Dharma Rajya in the above mentioned sense. It is full of harmony and peace.*

Section III deals with the contents of Dharma Rajya of Integral Humanism and Arthashashtra which is developed as follows :

- *Integral Humanism maintenance the Dharma Rajya should provide purposeful employment to have at least minimum standard of living. In Arthashastra it is expressed as 'Praja Sukhe Sukham Rajnah'.*
- *Integral Humanism maintenance that behaviour of the members should be virtues and should culminate into sacrificing of excess accumulation. According to Arthashastra the same is explained in the sutras such as 'Ari Shadvarga Tyagena' or 'Rajrishi Virttam'.*
- *According to Integral Humanism development of technology , proper use of natural resources and safety of the country are important contents of Dharma Rajya. Arthashastra explains this in various topics such as 'Vidyasamuddesha' 'Rajrishi Virttam' or complete second book 'Adhayaksha Pracharah '.*

- *Integral Humanism gives importance to taking decisions with reference to context. Arthashastra explains this with help of concepts of 'Sva Dharma' 'Vishesha Dharma' etc.*
- *Another important content of Dharma Rajya of Integral humanism is respect for value based life, Indian culture and humanity in general. Arthashastra explains this with help of Sutras such as Virtha Sayoga or Sutras form the chapter 'Shadgunyam'.*

Section IV speaks about relevance of all the three perspectives in contemporary society.

Section I
Dharma as explained in the Vedic philosophy

Rta

The Vedic sages saw the order in the universe. They saw the creation of universe as manifestation of Divinity which is infinite, unmanifest. The manifested universe is governed by the Divine order, system, discipline which is called Mahan Rta, i.e., Rta the Great. According to the Vedic sages the Mahan Rta is unseen, as it is the Great Principle. However in the manifest world, Rta is also manifested in the form of moral law, which was later given the name of Dharma. Rta as moral rule is empirical or this worldly manifestation. What is very significant is by protecting the normal rule, the cosmic rule or order is protected. Hence every human being has the moral responsibility to protect the moral order. 'Human person' should not behave contrary to moral rule as it will threaten the cosmic order. Rta or moral order was believed to be the natural rule, which ought to be followed. It was that order which governed the relationships between individual human persons and between human persons and social institutions like marriage and family. The moral virtues are eternally respectable as they are necessary for preserving and sustaining the order both moral and cosmic. Even according to Jnanesvara, the Divine purpose of creating the universe can be

fulfilled only when the social institutions are protected and sustained in their totality with purity.

The idea of dharma is a logical development of Rta. Brhadaranyaka Upanishad 1.4. 10-14 say that the principle of Dharma is very powerful. It is the Truth and the both are identical. Mahabharata Shantiparva 109/11 says that due to dharma people are sustained.

Rna is closely connected with both Rta and Dharma. The concept of Asrama is built on the idea of Rna. Rna literally means the debt or that which is borrowed from others, which is to be returned without any excuse. The Vedic tradition speaks of three such debts, viz., Deva rna, Rsi rna and matr- pitr-rna. Taittiriya Upanisad or Aranyaka 6/3/10/5 speaks of the three *rnas*. Satapatha Brahmana 1/7/2/1-6 also speaks of the *rnas*.

Deva-rna is the debt which is due to the support of cosmic power which supports the manifested plurality. To repay the divine debt and to express the gratitude towards the cosmic power is possible by performing yajna, i.e. sacrifice. Yajna is seen as a symbol of cosmic order, i.e. the Mahan Rta. Yajna is seen as a symbol of cyclic nature of orderliness of the universe. Bhagavadgita's famous verses 'yajnad bhavanti parjanyam, parjanyat annasambhvh' etc. speak of the cyclic order of Mahan Rta. So doing yajna was a neceessary duty of a human person to repay the debt. Taittiriya Upanisad 6/3/10/5 further relates the rnas with the concept of asrama and says that a householder, i.e. a grhastha has to repay the divine debt by worshipping fire at home and performing sacrifices three times in a day. Even *Chandogya Upanisad* 2.33.1 mentions that a householder has to perform yajna, has to conduct study, i.e. adhyayana and has to give donations, i.e. dana.

Rsi – Rna is created due to the creation of the world of knowledge. The creation of culture and civilization is possible

due to knowledge. It is obligatory to protect the world of knowledge and to ensure its progress, for the material and spiritual progress of the human society. This debt is paid by learning, teaching, creating new ideas, etc. That is why a pandit, a scholar (anucana) is called the protector of the store of knowledge (nidhigopa). This is to be party paid by a brahmacari, i.e. unmarried learner and partly by a grhastha, i.e. a householder.

It is the third *rna* which is directly related to both marriage and family that is matr-pitr-rna. It is the debt of the ancestors. Human birth is always considered as very significant, as of all the births only in human birth pursuing the spiritual goal is possible. The human birth is possible because of the parents, hence expressing the gratitude towards parents is very essential. To pay this debt it is obligatory to marry, to procreate, to establish a family. To nourish and nurture the children, to make them responsible, just, good human persons. Marriage was deemed necessary not merely for gratifying the natural urge but also for setting up a happy home and nurturing progeny to continue traditions of dharma.

Dharma is thus protected by two primary social institutions namely marriage and family. It is the same dharma which is responsible for sustain of other social institution and creates harmony amongst them.

The Vedic world view as manifestation of Mahan *Rta* can be well explained with the help of a wheel (chakra). This may be explained in both 'Human' centric way or Cosmo-centric way.

Let us assess the latter way viz., Cosmo centric way. It is the manifestation of the unseen Infinite *Rta* /order, that is the Universe. It expresses itself into the world of beings; a circle of beings included in the bigger circle of the universe. Then there is the world of plants, animals, birds, etc. This is called Nature. It also expresses itself into the world of human persons. All these

manifestation are not isolated but are interdependent. It is this inter-relatedness or interdependence which results into harmony and peace. To put it in different way plants, animals and human persons are dependent on one another for their survival. e.g. without the Nature the world of human persons will not be able to survive. To recognise the importance of this 'interdependence' and to behave respectfully to maintain the relations of interdependent is dharma, and also to lead a harmonious life while performing one's duties is also dharma.

What is true of the interdependence of Nature – Man is also true of relation between human person and family, family and society, society and state, state and nations, and between nations of the entire world.

Dharma-centric approach always asks oneself what one can contribute or one can repay in order to maintain the harmonium. Dharma centric approach is one which believes that well maintained interdependence will led to harmony and peace otherwise there will be conflict, tension, unrest etc. in the world. According to this perspective man is not alien to any one of the social institutions like marriage, family, education, work , state etc. but all these social institutions are very essential for once material and spiritual progress. (As already explained in the earlier part of the paper). All these institutions are related to each other by way of interdependence and form a complete whole. The whole is made up of parts but parts do not exist independently.

In this circular system the interdependence of each other may be explained with the help of either interlinked circles at the same level or the interlinked circles expanding in the outer direction formining an infinite spiral. They are not conflicting with one another as harmony, system and order is inbuilt in it, they function as complementary to each other, and thereby

creating conditions suitable for spiritual elevation of human person.

It is this holistic way which is integral way. It is the way which is 'Dharma centric', which also is known as Rtasya Pantha according to Rigveda. Following the path of virtue and obligations, for the sake of harmony and peace is nothing but Yajina (sacrifice) as explained in Rgveda, Upanisadas as well as Bhagavadgita. It implies sacrifice for the sake of others, It may be individual sacrificing for the well being of social institutions such as marriage, family, education, work , state , nation state , or may be the well being of whole world. It advocates the life of restraints for the sake of inner harmony and well being as well as the harmony and well being at the outer world of human persons, as well as Nature. Vedic tradition asserted the unique nature and superiority of human person compared to other species, as human person is capable of using intelligence in order to developing sustaining harmonious relationships with other forms of life and human person consciously aspire to evolve into higher strata of consciousness.

Section II

Meaning of Dharma and Dharma centricity in the philosophy of Integral Humanism :

Integral Humanism of Deedayal Upadhaya is also based on the interdependence of wheels operating within the big wheel of this Universe. Hence Dharma(Rta) i.e. order, harmony, interdependence explains the holistic nature of its functioning.

According to Deendayal Upadhyaya a human person is "one who thinks about the sustenance of the society, one who possesses qualities essential for integrity of the social order, one who earns wealth and enjoys pleasures without upsetting the balance of society, and one who with restrained and concentrated mind pursues any path of worship suited to his aptitude and .....

strives to attain the final goal of life." (Integral approach New Delhi. Deendayal Research Institution 1979).

According to Deendayal Upadhyaya, it is the philosophy of life based on harmony, love, feeling of unity in diversity, as the whole creation is based on harmony, co-operation, interdependence. In keeping with the Vedic perspective he has put forth the thoughts about integral humanism.

In his view, to him it is the same force functioning in the outer world, as well as the inner space i.e. human consciousness which is also having similar features such as love, harmony, balance, interdependence etc. As is discussed earlier in this paper it is holistic, world view of Dharma.

It is this Vedic world view, which he calls traditional Indian perspective is also at the root of the Indian concept of nation or nationality. Its a world view which emphasises interdependence (big wheel and smaller wheels), and unity in diversity. So individual human person, social institutions state, nation, nature everything is inter-connected with one another and not contradictory to one another. Dharma is not conflict and competition, but harmony and co-operation. It is not for mastery at the outer world but mastery at the inner world i.e. the self, the cit. It is the very source of happiness. (Samasyaen – 79 - 89) for him this is the ideal of traditional Indian national life, the purpose of its existence, its cit i.e. consciousness.

It is Dharma centric life force, which runs through all the wheels, from the smallest to the biggest, or from microcosm to macrocosm. He was of the opinion that not only the life of individual human person should be based on, and governed by Dharma but the life of Indian society, state nation also should be Dharma centric. It is the holistic view of society which helps to overcome isolated, fragmented view, creating the conflict

between the coexisting and interdepending wheels operating within the integral whole.

In the Integral humanism both the individual and society are like the indivisible unity. Both can fulfill their distinct interests without suppressing each other. Both are responsible for natural growth of each other. Both are able to enjoy freedom having faith in Integral perspective.

Deendayal Upadhyaya, like Vedic philosophers, holds that it is the freedom of the highest type which is the goal of entire manifested world, where the whole world becomes like one's own Home. It is a true freedom to be in harmony with one another at the outer and the inner space. At the inner space it is integration of one's physical, mental , emotional, psychological, intellectual and spiritual powers for the well being of oneself and for others. It is the link which binds the individual and the social in Integral humanism of Deendayal Upadhyaya.

Like the Vedic perspective, Deendayal Upadhyaya holds that dharma is not decided by the rule of majority, or even by the people. It is eternal. It is Sanatana, it is the Truth. Good governance, must consist of the principle of Dharma. It is Dharma Rajya for the total well being of individuals as well as all social Institutions. What is significant is Kautilya in his Arthashastra, has also put forward dharma centric perspective, where the governance is called Dharma Rajya. The political and economic contents of dharma rajya of Arthashastra and of Integral humanism are worth comparing.

The content of 'Dharma Rajya' of integral humanism are picked up from 'Concept of Dharma in Deendayal Upadhyaya's Thoughts' written by Chaturvedi Badrinath. This author has referred to Deendayal Upadhyaya's writings such as 'Samsyaen' 'Disha' and 'Manavavada.' The five important features of Dharma rajya of Integral Humanism and Arthashastra are compared in the following way.

Section III

The contents of Dharma Rajya of Integral Humanism and Arthashashtra

(a) Integral Humanism states, "assurance to each individual of a minimum living standard, which will imply an assured opportunity to every able bodied individual of purposeful employment."

In the Arthashastra while discussing the duties of a King i.e a socio-political Dharmic leader, it is said that leader has to be active, to keep his people active and not lethargic (1.19.1 to 1.19.5) while explaining the work schedule for the king it is said that during the first eight part of the day, he should listen to measure taken for defence and accounts of income and expenditure (1.19.9). The enlightened leader (Rajarshi has to take care of Praja Sukha i.e well being of his people (1.19.22) and for well being of his people it is very important to make sure that every person/ citizen is able to get livelihood to maintain minimum standard of living.

(b) Integral Humanism is emphasises "inculcating of values and virtues in life to everyone i.e. from top leader, followers, ministers, secretaries, up to lowest person in the society/ state. So it is said "The increasing prosperity that will offer the means, to the individual and to the nation to enable them to contribute in the light of their distinctive consciousness, citi, to the progress of the world."

Arthashastra while explaining the concept of Enlightened leader gives importance to value inculcation in a sutra 'ari sadvarga tyagena' (1.6.3), where it is clearly and elaborately explained the need to restrain one's anger, lust, greed, vanity, etc. which are known as six enemies. (Shadripuh). King or the enlightened leader is advised to be virtuous so that the people, the masses as well as ministers and other also would follow the leader. (Yatha Raja thatha prajah). The enlightened leader

(Rajarshi) is the Swami (master/chief) of the wealth of kingdom/state but is not the enjoyer of the wealth as he ought to control greed or lust, so the followers of this leader also develop similar attitude to non attachment towards the wealth and distribute the excess for the well being of others.

(c) Integral Humanism's next important feature is "Taking into account the productive potential of the nation, to develop appropriate technology, to husband the natural resources and to arrange for the safety of the country."

We find an elaborate explanation of these features in Arthashastra also. Let us first look the sutras about the safety of the country. While giving the daily duties of the King, it is said that during the first part of the day early morning, a leader/king should listen to measure taken for defence (1.19.9) and during the fifth part of the day acquaint himself with secret information brought by the spies (1.19.13). During the eighth, he should deliberate on military plans with commander in chief (1.19.16), During the first part of the night he should interview secret agents (1.19.18).While commenting on 'Rajarshivrttam' in Arthashastra it is said that by abandoning the aggregate of six enemies the leader should attain knowledge by attending on learned wise, old persons and observe things through the eyes of spies. (Vrddhasamyogena pranjanam, carena caksuh)

The next part immediately refers to Uttanena, Yogaksemasadhanam, i.e. an enlightened leader should obtain means of prosperity and well being by strenuous efforts, make judicious use of wealth doing good to people (Lokapriya tvamarthasamyogena, hiteavrttim) krishi , goraksa , vanijya i.e. agriculture, cattle breeding , trade commerce, industry etc form very important part of education of a leader. In Vidyasamuddesha it is very clearly stated (1.4.1) that encouragement to all these activities are useful, as it brings

grains, cattle , gold , other metals, and forest products. All these would bring prosperity to people and support treasury.

The entire second book of Arthashastra is about authority regarding various professions. (Adhyaksha Prachara) All these authority are appointed to encourage the productive potential of the nation, to develop appropriate technology and to husband the natural resources.(Integral Humanism) Here are some names of authorities of important professions given in the Arthashastra. (List is illustrative)

- (2. 12) Authority of mining operations.
- (2.14) Superintendent in the office of goldsmith.
- (2.16) Authority of commerce.
- (2.17) Authority of forest products.
- (2.23) Superintendent of weaving.
- (2.24) Superintendent of agriculture.
- (2.29) Superintendent of cows.
- (2.30) Superintendent of horses.
- (2.31) Superintendent of elephants.
- (2.28) Superintendent of ships.
- (2.33- 34) Authority of chariots and infantry.
- (2.18) Authority of Armoury.

The list includes trade, commerce, industries, cattle breeding , agriculture etc. and it also throws light on organise efforts made to maintain safety of inner and outer.

(d) " The question of ownership of different industries, whether it shall be with the individual or the state, or any other organisation shall be decided on the basis of what is most practical" This is the position taken by Integral Humanism. What is important is understanding the need of a situation or context of a particular situation. This is called Vishesha dharma i.e. behaving or doing the duties, adopting the policies as per the

need, or context of a situation. This idea is also expressed in the concept of svadharma i.e. duties of each individual determined by one's occupation, profession and one's stage in life. The concluding part of 1.4.1 of Arthashastra, it is said that a leader, who is enlightened one, (learned , wise and spiritual) enforces law taking into account svadharma and brings happiness to his people.

(e) fifth important aspect of 'Integral Humanism is "The order advocated should be such that in no way must it disregard man, be an instrument in his full development, and protect cultural and other life values of Indian society. This is that protective line which in no circumstances must that the economic order transgress' It clearly says that dignity of human person is of utmost importance. Human person along with life values and culture must be protected. The wheel of life, the wheel of universe is finally for the elevation of each and every human person. So the wheel becomes complete.

Arthashastra repeatedly speaks about protecting the values and culture, by allowing each one to practice one's dharma i.e. svadharma which helps elevation of oneself. Arthashastra uses the word dharma 150 times. It gives importance to practice of Varnashrama dharma. It allows to follow the duties of knowledge-wisdom seeker as well as the disseminators of knowledge. It helps to create knowledge- wisdom power. To protect and respect the teachers and lovers of knowledge – wisdom stressed in ' Vidya Samuddesha' prakarana of Arthashastra. Various professions including that of securities is respected in Arthashastra as the second book Authority of the professions makes it clear. Respect for four varnas is advocated as people of four varnas contribute to society in a meaningful way. Also the artists and courtesan women are recognised with due respect in the section which gives time-table to be followed by the leader, everyday.

Integral humanism also speaks about free education for everybody, and second concern is about good health. Arthashastra begins with scheme of education for the leader, so no doubt it was important for common people also, and in ancient Indian society education was provide without any fees. The goal of enlightened leader is well being of his people (praja sukhe sukam raja). As stated in Arthashastra it is the leader, well educated, disciplined and bent on the well being of all the people (praja sukhe sukam raja). As slated in Arthashastra it is the leader, well educated, disciplined and bent on the welfare of the people ensures the well being of all the people and enjoys the power. (Vidya , Vinito raajaa,... Sarvabhuta hite rotah). (1.6.17)

Section IV
Contemporary Relevance

Integral Humanism is not an 'ism' in the strict sense as Deendayal Upadhyaya himself was opposed to any ism. He always believed that, that which is truth and eternal could face the challenges of change and would not be rigid steel frame-work of any 'ism'. It means the context of the truth and consciousness is to be understood by the leaders in the contemporary period to make a plan of its implementation.

It would be once again reminding ourselves that Dharma centricity which is common to Vedic thought, to integral humanism and to Arthashastra "is not for the mastery at the outer world but for the mastery at the self, the 'cit'. It is the very source of happiness."
(Samasyaen – 1179 – 89)

In all the three philosophies 'Dharma' is not any religion, not even Hindu religion. It only means principles for virtuous life practice of values at social and political level. It also means balance life, sacrifice, harmony, interdependence and peace.

Hence it is tolerant, harmonious model, accommodating diversity, plurality of all types into unity. It avoids extreme of consumerism as well as total sacrifice of sensual pleasure. It follows the balanced path of abhyudaya (material progress) and Nihshreyas (spiritual progress). It is the path leading to Universal value based life, full of respect, harmony and peace.

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N.P. Unni – *Arthashastra* Vol – I , II and III

T. Ganapati Shastri – Ed.

THE VALUES IN INTEGRAL HUMANISM, A RECONSTRUCTION

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Abstract :

Introduction : *Generally, humanism is a philosophical or an ethical system that emphasizes the value and agency of human beings, individually and collectively. It prefers critical thinking and evidence in terns of rationalism and empiricism instead of acceptance of dogma or superstition In India the concept of Integral Humanism implies a doctrine developed by Deendayal Upadhyaya and adopted by the Jana Sangh in 1965 as its official doctrine. It aims to appeal to broad sections of Indian society by presenting an Indigenous economic model that puts the human beings at a central stage.*

The Four Values as objectives of humankind (Purusharthas): *According to Upadhyaya, four hierarchically organized attributes of body, mind, intellect and soul which correspond to four universal objectives as the values to be pursued, namely, kama (desire or satisfaction), artha (wealth), dharma(moral duties,justice and virtues) and moksha (total liberation or 'salvation'). Dharma is the 'basic value*

which is closely related to 'chiti' as ethical awareness', and moksha the 'ultimate value'' of humankind and society. He claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and were hence based on the materialist objectives of desire and wealth.

Philosophy of Integral Humanism: A Recostruction: Since the earliest days of philosophic reflection in ancient times in both East and West, thinkers have advanced the simple proposition that the chief end of human life is to work for the happiness of humans upon this earth within the confines of the Nature which is our home. Such philosophy aims at enjoying, developing, and making available to everyone the abundant material, cultural, and spiritual goods of this natural world. It is profound in its implications and easy to understand.. This human-centered theory of life has remained relatively unheeded during long periods of history. While it has gone under a variety of names, it is a philosophy that is most accurately designated as Integral Humanism. Humanism as a philosophy has ever competed with other philosophic viewpoints for the allegiance of human beings. That importance stems from the perennial need of human beings to find significance in their lives and to integrate their personalities around some clear, consistent, and compelling view of existence in order to seek definite and reliable methods in the solution of their problems. Philosophy brings clarity and meaning into the careers of individuals, nations, and civilizations.

The Conclusion: The values are the essential components of integral humanism. Both moral and spiritual values imply a paradigm of individual development. Accordingly, the coordination of the values constitute necessary conditions needed for the dynamism of integral humanism. A meaningful understanding of integral humanism in Indian situation at present is necessary for its new development and world view at the global level.

The Values in Integral Humanism, A Reconstruction

1. Introduction: Generally, humanism is a philosophical or an ethical system that emphasizes the value and agency of

human beings, individually and collectively. It prefers critical thinking and evidence in terns of rationalism and empiricism instead of acceptance of dogma or superstition. The meaning of the term 'humanism' has fluctuated according to the successive intellectual movements, especially in the western countries which have identified with it. Also, humanism refers to a perspective that affirms some notion of human freedom and progress. In modern times, humanist movements are typically aligned with secularism and refers to a non-theistic centred human agency and looking to science rather than revelation from a supernatural source to understand humanity in the world.

During the French Revolution and soon after, in Germany, humanism began to refer to an ethical philosophy centered on humankind without attention to the transcendent or supernatural. The designation of religious humanism refers to organized groups that sprang up during the late-nineteenth and early twentieth centuries. It is centered on human needs, interests and abilities rather than the supernatural world view..

2. Integral Humanism: In India, the concept of Integral Humanism implies a doctrine developed by Deendayal Upadhyaya and adopted by the Jana Sangh in 1965 as its official doctrine. It is also the official philosophy of the Bharatiya Janata Party. It aims to appeal to broad sections of Indian society by presenting an Indigenous economic model that puts the human being at a central stage. Shri Upadhyaya conceived the political philosophy as Integral Humanism. The philosophy of Integral Humanism advocates the integrated program of the body, mind and intellect and soul of each human being. It is a synthesis of the material and the spiritual, the individual and the collective which bears eloquent testimony to this. In the field of politics and economics, he was pragmatic and down to the earth.

He visualized for India a decentralised polity and self-reliant economy with the village as the base. Deendayal

Upadhyay was convinced that India as an independent nation cannot rely upon Western concepts like individualism, democracy, socialism, communism or capitalism and was of the view that the Indian polity after independence has been raised upon these superficial Western foundations and not rooted in what Upadhyay considered to be timeless traditions of India's ancient culture. He was of the view that the Indian intellect was getting suffocated by Western theories, which left a "roadblock" to the growth and expansion of original Bharatiya thought. And Sri Upadhyay was compelled to answer what he felt was the urgent need for India. He welcomed modern technology but wanted it to be adapted to suit Indian requirements. Upadhyaya believed in a constructive approach. He exhorted his followers to co-operate with the government when it was right and fearlessly resist when it erred. He believed in Swaraj ("Self-governance") which was campaigned by the Bharathiya Janatha Party.

According to Upadhyaya, the primary concern in India must be to develop an indigenous economic model that puts the human being at center stage. It is opposed to both Western capitalist individualism and Marxist socialism, though welcoming to western science. It seeks a middle ground between capitalism and socialism, evaluating both systems on their respective merits, while being critical of their excesses and alienness

The Four Values as objectives of humankind (Purusharthas): According to Upadhyaya, there are four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives as the values to be pursued, namely, *kama* (desire or satisfaction), *artha* (wealth), *dharma*(moral duties,virtues and justice) and *moksha* (total liberation or 'salvation'). While none could be ignored, dharma is the 'basic', and *moksha* the 'ultimate'' objective of humankind and society. He claimed that the problem with both

capitalist and socialist ideologies is that they only consider the needs of body and mind, and were hence based on the materialist objectives of desire and wealth.

Upadhyaya rejected social systems in which individualism 'reigned supreme'. He also rejected communism in which individualism was 'crushed' as part of a 'large heartless machine'. Society, according to Upadhyaya, rather than arising from a social contract between individuals, was fully born at its inception itself as a natural living organism with a definitive 'national soul' or 'ethos' with its needs of the social organization and those of the individuals.

4. Sources of Integral Humanism are the Vedanta and Mahatma Gandhi's *Hindswaraj.*

Upadhyaya claimed that Integral Humanism followed the tradition of advaita developed by Adi Sankaracharya's Advaita system (Non-dualism) represented the unifying principle of every object in the universe including humankind as a part. Accordingly,Shri Upadhyaya claimed it as the essence and contribution of Indian culture. Mahatma Gandhi's vision in his work Hind Swaraj includes Integral humanism. Both seek a distinctive path for India, both reject the materialism of socialism and capitalism alike. Both reject the individualism of modern society in favor of a holistic, varna-dharma based community, both insist upon an infusion of religious and moral values in politics.And both seek a culturally authentic mode of modernization that preserves Hindu values. Integral humanism contains visions organized around two themes: morality in politics and swadeshi with small-scale industrialization in economies as in the case of Gandhian view in their general thematic, yet distinctly Hindu nationalist spirit. These notions closely related to the basic themes of harmony, primacy of cultural-national values and discipline.

5. "Purushartha": It literally means an "object of human pursuit as a value.".It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four puruṣārthas are *Dharma*(righteousness, moral values), *Artha* (prosperity, economic values), *Kāma* (desire, pleasure, love, psychological values) and *Mokṣa* (liberation, spiritual values). All four Purusarthas are important, but in cases of conflict, Dharma is considered more important than Artha or Kama in Hindu philosophy. Moksha is considered the ultimate ideal of human life.

Historical Indian scholars recognized and debated the inherent tension between active pursuit of wealth (Artha purusartha) and pleasure (Kama), and renunciation of all wealth and pleasure for the sake of spiritual liberation (Moksha).

"Puruṣartha" is a composite Sanskrit word from *"Purusa"* and *"Artha"* . *"Purusha"* means "human being", "soul" as well as "universal principle and soul of the universe". *"Artha"* in one context means "purpose", "object of desire as value" and "meaning". Thus, *Purusartha* literally means "purpose of human being" or "object of human pursuit.

6. Purusartha is a key concept in Hinduism; It holds that every human being has four proper goals as the values that are necessary and sufficient for a happy life.

'Dharma' signifies the behavior or human conduct that is considered to be in accord with *Rita tattva* of (*Rig Veda*), the principle of cosmic moral order that makes life and universe possible It includes duties, justice, rights, laws, conduct, virtues and "right way of living". Hindu dharma includes the religious duties, moral rights and duties of each individual, as well as behavior that enable social order, right conduct, and those that are virtuous. Dharma, is that which all existing beings must accept and respect to sustain harmony and order in the world. It is

the pursuit and execution of one's nature and true calling, thus playing one's role in cosmic life.

'Artha' signifies the "means of life", activities and resources that enables one to be in a state one wants to be in life. *Artha* incorporates wealth, career, activity to make a living with financial security and economic prosperity. The proper pursuit of artha is considered as an important aim of human life in Hinduism.

'Kama' signifies desire, wish, passion, emotions, pleasure of the senses, the aesthetic enjoyment of life and affection.

''Moksha''signifies emancipation, liberation or release. In some schools of Hinduism, *moksha* connotes freedom from the worldly *affairs* , the cycle of death and rebirth. In other schools moksha connotes freedom, self-knowledge, self-realization and liberation in this life.

7. Relative importance of four goals of life: Ancient Indian literature emphasizes that dharma is foremost. If dharma is ignored, artha and kama - profit and pleasure respectively lead to social chaos. The *Gautama Dharma shastra, Apastamba Dharmasutra and Yājñavalkya Smṛti*, suggest that dharma comes first and is more important than artha and kama. However, Kautiliya's *Arthashastra*, argues that artha is the foundation for the other two. Without prosperity and security in society or at individual level, both moral life and sensuality become difficult. Poverty breeds vice and hate, while prosperity breeds virtues and love. Kautilya adds that all three are mutually connected, and one should not cease enjoying life, nor virtuous behavior, nor pursuit of wealth. Excessive pursuit of any one aspect of life with complete rejection of other two, harms all the three including the one excessively pursued. P.V.Kane, observes that the relative precedence of artha, kama and dharma are naturally different with age. Moksha is considered in Hinduism as the *parama-puruṣārtha* or ultimate goal or value of human life Indian

scholars offered a creative resolution to the tension between "action"-filled life and "renunciation" driven life by suggesting the best of both worlds can be achieved by dedicating oneself to "action with renunciation", that is when "action is without attachment or craving for results". Action must be engaged in, because it is Dharma, that is, it is good, virtuous, right, a duty and a moral activity, and not because of one's craving for the results or material rewards without any consideration for Dharma. This idea of "craving-free, dharma-driven action" has been called *Nishkam Karma* in *Bhagavad Gita*. Other Indian texts state the same answer to tension between "pursue wealth and love" versus "renounce everything". *Isa Upanishad,* states: "act and enjoy with renunciation, do not covet".

8. The concepts of Chiti and Dharma

Upadhyaya says:''If there is any standard or criterion for determining the merits and demerits of particular action, it is the *Chiti*; whatever is in accordance with 'Chiti', is approved and added on to culture. Virtues are to be cultivated. Whatever is against 'Chiti,' is discarded as perversion, undesirable, is to be avoided. Chiti is the touchstone on which each action, each attitude is tested, and determined to be acceptable . **"Chitti' is the soul of the nation. On the strength of this 'Chiti', a nation arises, strong and virile if it is this 'Chiti' that is demonstrated in the actions of every great man of a nation."**

Dharma Sustains The Society. We have to examine the reasons why the state was established. No one will dispute that the state must have some specific aim or ideal. Then this aim or ideal must be consider of highest importance rather then the state which is created to fulfill this ideal. The state is brought into existence to protect the nation:and maintain conditions in which the ideals of the nation can be translated into reality. The ideals of the nation also constitute "Chiti", which is analogous to the soul

of an individual. There is a need to comprehend 'Chiti'. **The laws that help to maintain Chiti of a Nation are termed Dharma of that nation. Hence it is this "Dharma" that is supreme. Dharma is the repository of the nation's soul.** Dharma is not merely confined to temples for worship of God; it is only a part of Dharma. But Dharma is much wider in its scope. It is true that in the past, temples have served as effective medium to educate people in their Dharma. However, just as schools give knowledge, so also temples teach Dharma. A child may attend school regularly and yet may remain uneducated. So also, it is possible that a person may visit temple or church without break and yet he may not know his Dharma. To attend temple or church constitutes a part of religion, but not necessarily "Dharma". Many misconceptions have originated from faulty translations which include confusion of Dharma as religion.

9. The notions of Dharma and Religion need clarification.

On the one hand usage of the word 'religion' is synonymous with "Dharma" and on the other hand there is increasing ignorance, neglect of our society and nation. Religion has greater acceptance in European life.. As a result all the characteristics of a narrow religion, especially as practiced in the West were attributed automatically to the concept of Dharma. However, the conflicts of religion and Dharma are two different things. Religion means a creed or a sect; it does not mean Dharma. Dharma is very wide concept. It is concerned with all aspects of life. It sustains the society. Also, it sustains the whole world. The fundamental principles of Dharma are eternal and universal and their implementation may differ according to time, place and circumstances. It is a fact that a human being requires food for maintaining his body. However, what a particular person should eat in, how much quantity, at what intervals is all decided according to circumstances.

10. Contingent and eternal laws of dharma: Some rules are temporary and others are valid for longer periods. At home, the rules are suitable there to be observed. The complete treatise on the rules in general with their philosophical basis includes the meaning of Dharma. These rules cannot be arbitrary. They should be such as to sustain and further existence and progress of the entity which they serve and the same time they should be in agreement with and supplementary to the larger framework of Dharma of which they form a part. For instance, in a registered society, we have the right to frame the rules and regulations, but these cannot be contradictory to the constitution of the society.

The act has to be within the provision of the constitution of the country. Because, **the constitution of the country is a fundamental document which governs the formulation of all acts in the country. In a country like Germany the constitution is known as the "Basic Law".** We have termed this very **law as' Dharma'**. The nearest equivalent English term for Dharma can be **"Innate law"**, which, however, does not express the full meaning of Dharma, Since 'Dharma' is supreme, our ideal of the state has been **"Dharma Rajya"**. The king is supposed to protect Dharma. In olden times at the coronation ceremony the king used to recite three times. "There is no authority above dharma (dharmat parmnasti). Upon this, the Raj Purohit used to strike the king on his back with a staff saying. " you are subject to the rule of Dharma. You are not a sovereign". Also, the people cannot do whatever they please. It may be contended that democracy means just that. The people can do what they please. But people are not free to act contrary to Dharma.. Adharma is a characteristic of weakness, not of strength. If fire instead of emitting heat, dies out it is no longer strong. Strength lies not in unrestrained behavior, but in well regulated action. ‘’Therefore God who is omnipotent is also self-

regulated and consequently fully in tune with Dharma. God descends in human body to destroy Adharma and re-establish Dharma, not to act on passing whims and fancies. Hence even God can do everything but cannot act contrary to Dharma.''

11. Philosophy of Integral Humanism: A Reconstruction: Since the earliest days of philosophic reflection in ancient times in both East and West, thinkers have advanced a simple proposition that the chief end of human life is to work for the happiness of humans upon this earth within the the Nature which is our home. The philosophy of life including enjoying, developing, and making available to everyone the abundant material, cultural, and spiritual goods. This natural world is profound in its implications. This human-centered theory of life has remained relatively stable during long periods of history. Humanism as a philosophy has ever competed with other philosophic viewpoints for the allegiance of human beings. Its importance stems from the perennial need of human beings to find significance in their lives. There is a need and to integrate their personalities in clear, consistent manner. Humanistic Philosophy brings clarity and meaning to the individuals, nations, and civilizations. Integral Humanism is a many-faceted philosophy and congenial to this modern age.

It helps to organize into a consistent and intelligible system the chief elements of philosophic truth in order to make the synthesis a powerful force in the minds and actions of living persons. There are some basic principles of Integral Humanism that define its position for distinguishing it from other systems of philosophical world views.. Following are **the central propositions in the Integral Humanist philosophy:**

1. Integral Humanism believes in a naturalistic ontology or metaphysics as an attitude toward the universe that considers all

forms of the nature as reality. And it regards Nature as the totality of being and as a constantly changing system of matter and energy which exists independently of any mind or consciousness.

2. Integral Humanism, relies upon the laws and facts of philosophy and science and believes that we human beings are an evolutionary product of the Nature of which we are a part of a nature. And the mind is indivisibly conjoined with the functioning of the brain as an inseparable unity of body and personality.

3. Integral Humanism, having its ultimate faith in humankind and values, believes that human beings possess the power or potentiality of solving their own problems, through reliance primarily upon wisdom, reason and scientific method applied with courage and vision.

4. Integral Humanism believes in an ethics or morality that grounds all human values in the earthly experiences and relationships and holds it as its highest goal including the human happiness, freedom, and progress including economic, cultural, and ethical goals of all humankind, irrespective of nation, race, or religion.

5. Integral Humanism believes that the individual attains the good form of life by following code of conduct to live harmoniously combining personal satisfactions and continuous self-development with significant work and other activities which contribute to the welfare of the society and humanity.

6. Integral Humanism believes in the widest possible development of art and the awareness of beauty, including the appreciation of manifold Nature's loveliness and splendor, so that the aesthetic experience may become a pervasive reality in the lives of the people. And there should be a primary concern for the protection of the environment.

7. Integral Humanism believes in a social program that stands for the establishment throughout the world of democracy,

peace, and a high standard of living on the foundations of a flourishing economic order at national and global level.

8. Integral Humanism functions closely with The Constitution of India and believes in the implementation of wisdom, reason and scientific method to improve democratic procedures, and parliamentary government working for freedom of expression and civil liberties especially in the areas of economic, political, and cultural life.

9. Integral Humanism, in accordance with scientific method, believes in the traditional moral and spiritual values. It is ready to apply rational method of inquiry for questioning of basic assumptions and convictions. It follows the **"Universal Declaration of Human Rights" (UDHR)** as given by **UNO**, in 1948.

Above points embody Integral Humanism in its most acceptable modern form. This philosophy can be more explicitly characterized as Integral Humanism in contrast with secular Humanism.

10. The Ethics of Integral Humanism: In the Humanist ethics, the chief end of thought and action is to advance the human interests on behalf of the greater glory of people. The watchword of Humanism is happiness for all humanity in this existence including the salvation for the individual soul. Integral

Humanism urges us to accept freely and joyously the great boon of life and to realize that life in its own right and for its own sake can be as beautiful and splendid as any dream of divinity and immortality.

In the Integral Humanist affirmation of life, the monistic world view again plays a most significant role. Humanism adheres to the highest ethical ideals and fosters the so-called goods of the spirit such as those of culture and art and responsible

citizenship. At the same time it insists that all ideals and values are grounded in this world of human existence and natural forms. It is an ethics in which conscience plays the role of a vetoing censor and is creative in the sense of bringing to the fore new and higher values.

The integral system of morality recommends the greater satisfaction of earthly goods on the part of the people.

11. The Social Good and Individual Happiness : Humanists are clear and certain that the social good, both in the present and future, should be the supreme ethical goal. That goal is inclusive of all humanity and envisages the ongoing survival of the human race as inherently worthwhile. Logical thinking is necessary but alone will not win people's assent to the social good as the paramount aim in life; the desirability of that aim is not something that can be proved like a mathematical proposition. It is a vast ethical assumption, as important in its field as the scientific assumption of the Uniformity of Nature. Humanism consciously makes this ethical assumption, tries to persuade people in general and advocates the kind of education that will lead them to realise it. Hence the Humanist ethics urges the development of those basic impulses of integrity friendliness, and cooperation. Humanist principles demand the widest possible extension of democracy to all relevant aspects of human living. The Humanist conception of democracy naturally incorporates earlier contributions to the democratic ideal such as the guarantees embodied in Indian Constitution and the internationally valid tenets of **the Universal Declaration of Human Rights** adopted by the United Nations General Assembly in 1948. Democracy is of course a method as well as a goal. It is the most intelligent method of conducting political life, of carrying through social changes, and of settling disagreements in the realm of public affairs.

The life of reason is the appeal to the supreme court of the mind for which philosophy stands. It implies in its very essence peaceful persuasion through the free exchange and competition of ideas in the wide arena of social discussion.

12. The Modern Philosophy of Humanism: It implies "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary." Democracy is a comparatively new subject in the world. Violence, coercion, and war at both civil and international level are the old, traditional methods of resolving deep-going conflicts of opinion and interest. Such methods are wasteful, in terms of human life and economic dislocation. Often they have succeeded in curing one evil only by substituting another. Integral Humanism is a better alternative for the humanity. It functions on wisdom and values.

13. A Humanist Civilization: A Humanist civilization is one in which the principles of the Humanist philosophy are dominant and find practical embodiment in laws, institutions, economics, culture, including the more significant aspects of individual and social life. In one of its propositions, Integral Humanism implies: "a far-reaching social program that stands for the establishment throughout the world of democracy and peace on the foundations of a flourishing and cooperative economic order, both national and international." A Humanist society will invest in education and general cultural activity as proportionate to what present-day governments allocate to armaments and war. Particularly schools and colleges, universities and research institutes, will get benefits from vastly enlarged financial resources. This implies both more attention to social studies, such as economics, philosophy, politics (including civil liberties), and sociology. And inclusion in the curriculum of courses on ethics is necessary in order to train the

youth of a nation in the broad Humanist attitudes of loyalty to the social group and to humanity.

Humanism would also greatly extend the teaching of science and scientific method with emphasis on the student's learning to think straight without neglecting the inculcation of basic values and facts. There need not be any opposition between science and the Humanities, from both of which the Humanist draws inspiration.. The Humanist educational programme will be a large factor in spreading a fundamental awareness of philosophy, literature and art among the people.

14. Conclusion: The values are the essential components of integral humanism. Normally, Indian scheme of values consists of ethical values, logico epistemological values, aesthetic values and spiritual values. Both moral and spiritual values imply a paradigm of individual development in case of integral humanism. Accordingly, the coordination of the values constitute necessary conditions needed for the dynamism of integral humanism. The meaningful understanding of the scope and limits of integral humanism in Indian situation at present is necessary for its new development and world view at the global level.

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INTEGRAL HUMANISM AND INCLUSIVE EDUCATION – A VALUE ORIENTATION

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Abstract

Integral Humanism as an ideology and thought, beyond all 'isms' has been gaining relevance due to its deep rooted Socio Spiritual identity based on 'Bharateeyatvam'. The immensely comprehensive concept based on the Natural Humanist view based on absolute and uncontested truth. It enables a clear perspective on various realms of life ranging from the Social, Cultural, Political, Educational and the Spiritual both at the level of individual and collective conscious. Education has been the modern transformative force which is driving culture and civilizations. Having developed the present system on the basis of a westernized ideology, Indian education system has lost its tie with its roots and is unable to address the present challenges faced in a globalized world. Hence, deriving an understanding and essence from the concept of Integral Humanism, this paper attempts to integrate values in the education curriculum and pedagogy. It intends to specify the value orientation of education based on Integral Humanism.

The most invaluable contribution of Pandit Deendayalji through Integral Humanism, is an attempt in defining the fundamentals which constitute the spirit of a nation. Integral Humanism as a Philosophy, confined to the ideology of the RSS and BJP, has been gathering relevance in recent times not through the active propagation of its followers but though the growing decline in the global order of social, political, economic and natural governance.

Integral Humanism, as the concept denotes, distincts itself from Socialism and Capitalism, as it focuses on the innate humanness of the individual. Socialism sought to focus on the social and collective equality with a complete neglect of the individual self and identity. In compellingly creating an equitable society, it faltered on the basic and fundamental uniqueness of individuals and the distinctions of human nature. Socialism values human aspirations and practices as much as a jail manual is valued. It failed in attempting to enforce Equality and Not Equality of opportunity.

The ideology based on Capital as wealth and materialism as a ritual, has brought out the best in products but the worst in People. A Culture based on Capitalism, worships materialistic possession and defines an individual for what he 'has', rather than what he 'is'. This has resulted in an intense and widespread exploitation of resources and rampant commoditization of all that is. In this context, the conversion of knowledge into a 'commodity', has resulted in the offer of a standardized unit of commodity called 'knowledge' which has ceased to enliven, enlighten or engage any of the stake holders of learning, especially, the Teacher or the Student or the body of knowledge.

Hence, to keep pace with evolution of time or to introduce Panditji's phrase, 'Yuganukul Parivartan' and to humanize the system of education, learning should focus on the inculcation of eight-fold value system derived from the essence of Integral

Humanism, in establishing a just order of Culture and Civilization.

'Education, is the realization of the Perfection already existing in man' and is essentially an internal actualization rather than external accumulation. The basic essence and purpose of education as a means of humanizing individuals is lost with Education system and evaluation mechanism emerging as modern caste system. The emphasis on specialized knowledge, technology, skills and material empowerment through acquisition has been self defeating, as reflected in the growing divide between the needs of the society, aspirations of the youth and the growing conflict of identity.

Inclusive education as understood through the concept of Integral humanism requires the integration of values as a means and end of learning. Values may be defined as the higher needs to pursue Truth, Beauty, Goodness, etc. Values by themselves have no significance, if not backed by reality and concrete actions because Values are pointers to the Ultimate reality. In spite of an organized moral education in the West, the values have failed due to the failure in reality or application orientation. Education succeeds when a student adopts virtues as a true expression of his self (Swa-Bhaava) rather than out of fear or desire.

The Bharathiya values as examined by the concept of Integral Humanism can be presented in the form of eight-fold dimensions and this paper attempts to list the values and strives to examine the ways in which the values can be made a part of the curriculum and learning pedagogy. The Concept of Bharathiyata can be reflected with the following eight values and it becomes imperative to integrate them as a part of formal learning system to preserve and promote the essence of India.

Economy: India is perhaps the most diverse and abundant region in the world reflecting nature's creation in all its glory. Its

riches have beckoned seekers and spoilers since time immemorial. Economy is the realization that 'to each unto his need and nobility'. To identify and realize the resources as a donation and blessings is to treasure it and use with justification. To share and to offer what we possess is to recognize the divinity among humans and to feel privileged to be the giver.

To be Economical is to be a trustee of wealth and experience the honour of being generous. Indians are known to be economical in justifying their spending and avoiding the consumerist indulgence. The propensity to save increases with income and this has been the primary reason for India's insulation for the global recession.

Further, the unique calendar of celebrations thoughout the year generates adequate effective demand for goods and services unlike the limited reasons for shopping in the West, where it has come to be seen more as a Cure for an illness, rather than a cause for celebrations. The concept is aptly described by Smt. Indutai Katdhare, when she states that the use of resources by humans should be similar to 'milking a cow', to be aware that nature has other dependents, and we should take only on the basis of requirement and not availability.

Ecology: It is essential to establish the innate symbiotic relation and connectivity between the entire living and non living being around us. The Self, Society, State, Nature and the Spiritual have a conjoint existence and the imbalance in their equation is reflected in the peace and progress of the nation. Interdependence was one of the life mantras of Panditji and is the inspiration for the conceptualization of the philosophy of Integral Humanism. According to the Scriptures, the Universe is referred to as, 'Pra Pancha – the Special Five' as it is made of the Five elements, *Panchabhuta,* namely *Akash* or Space, *Vayu* or Air, *Agni* or Fire, *Jalam* or Water and *Prithvi* or Earth.

The sequential order of these elements are based on their decreasing subtlety, i.e, Space can only be heard, Air can both be heard and felt, *Agni* can be heard, felt and seen, Jal can be heard, felt, seen and tasted and *Pruthvi* (from the *Pratu*, the expansive one) can be heard, touched, seen, tasted and possesses smell. expansion of the earth evolves life and the expansion of *Akash* evolves the Universe. There is a need to introduce Social, Political, Environmental and Spiritual learning and internship in the academic curriculum, apart from the professional internship.

Empathy: The central theme of Integral humanism is the sense of oneness, 'Aatmeeyata', derived from the word, 'Atman' it connects us through an intense feeling of affection. Every relationship that expands is enforced and enriched by a deliberate '*Saadhana*' based on the commonality of 'atmatattva'. This extension grows continually and strives to realize the axiom, 'Vasudaiva Kutumbakam'. The process of transmission of culture across generations and family is based on and is facilitated by Empathy.

The dimensions of Respect towards strength of nature, gratitude towards the flora and fauna and the strife to protect the resources is based upon empathy towards the past, present and the future. The growing conflicts and chaos is a reflection of disconnect and separation emerging between individuals and environment, beginning with Family itself. The root cause of all the ills of modern times can be traced to the failure of family in inculcating the ability to empathize. Education needs to integrate family in the pedagogy of learning.

Empowerment: India adopted the Western model of Governance and is presently the largest Democracy, Jana Rajya, in the world. But does it justify the sense of participation or empowerment, or lack of it, experienced by the People. There is a clear alienation between the rulers and the ruled, with an

overwhelming sense of dependence of the people on the Government even for basic needs of life.

The political strategies based on populism, vote bank, etc has clearly led to the growth of a divisive, dependent and despondent subjects with the least consideration for a progressive ideology and nationhood. State as an agent of good and promoter of unity on the path of Samyak vikas as defined by the Dharma Rajya. Dharma is Eternal and not necessarily with the majority, hence, Democracy which ensures Dharmic independence, beyond individual, sectarian and ideological differences, ought to empower the people in driving polity and governance.

Democracy is not reflected in the freedom of expression, action or faith, but in the sense of empowerment to achieve and sustain a life of unity and sacrifice for the realization of collective joy, spiritual strength and individual responsibility. Empowerment lies not in seeking to gain, but in striving to serve.

Enterprise: In India, Family has been a social and economic enterprise and due to the influence of the West, family responsibilities and functions including the occupation and businesses are being transferred to state/external agencies. India's sustenance and growth in terms of income and employment has been possible not because of the corporate, but through family run MSMEs. Data states that around 12.5 million people are employed by the big corporate, where as MSMEs employ 125 million people in India. Similarly our domestic savings and investment have been encouraging (32%) due to the increase in domestic savings and capital formation.

Economists and experts suggest that in spite of the huge growth in production and market capitalization of the large corporations, they are experiencing job less growth. It is here that, the importance of family enterprises emerge in a populous

country like India. Education needs to foster greater attention and attachment towards family enterprises, occupation, vocation and preservation of skill heritage. A system oriented towards the west, wealth, urban and the mechanical is bound to create greater inequality and hamper innovation.

Ethics: 'The unprincipled voting is the father of unprincipled politics' – Deendayalji. Extending the axiomatic truth in the quote, we may be induct that, 'Unprincipled men are the cause of a nation in confusion and chaos'. There lies the essence of Integral humanism as morality or ethics, termed 'Chiti'. The principle based on the 'Sanaatan, the eternal' and 'Ek Atma, the unity of soul' leading to 'Manavta, humanism' is the core of all thoughts, action and Speech.

Deendayalaji constructed his thesis on the foundation of Adi Shankara's Vedanta, based on 'Tat Tvam Asi, That You Are or All are One'. In contrast to the Western concept of humanism, which originated as God centered humanism only to later be interpreted as Church centered humanism led to the reactionary Atheism as the evolution of humanism.

As Man became the measure of all things, Even God became his creation. This at best may be defined as 'anthropocentricism or Homocentricism' and never as Humanism. Ethics or morality is founded on 'Sat Bhaava – the expression of Truth' which is our 'Swabhaava – the natural expression' of being Collectivistic and not based on Individualistic desires and aspirations. This is the basis of Vivekananda's thought, 'Education is the manifestation of the perfection already existing in man'.

Equity: Hindutva, Hindu-ness or being Hindu is a view of life, based on the all encompassing truth, that 'Ekam Sat, Viprah bahuda vadanti – the Truth is One, but the Scholars view it variously'. The Hindu philosophy accommodates a wide range

of philosophies, from Atheism to Agnosticism to the most conservative Dvaita to Advaita among other sects and school of thoughts.

However, the philosophical foundation remains the same and celebrations are common, what varies is the rituals contextualized according to the sub culture and life styles. Numerous Philosophies, Faiths and Sects have merged into Hinduism and have emerged stronger with a distinct ideological and identical sphere is a testimony to the equality of opportunity and the sustenance of emotional integrity experienced by smaller communities and identities in their quest for a wider national and social identity.

Excellence: A survey of world history establishes that there have been a few, if not none, countries or civilizations which have not had their era of embarrassment or chapters of darkness in History. India would be perhaps the lone country which does not have categorized period as the golden era, but has never been witness to a period of embarrassment of her own doing. In spite of being subjected to inestimable inquisitions, she has emerged stronger and has displayed an immense strength of Character. It is time that we inculcate our true inheritance in to the emerging generation in the right perspective.

The burden of a westernized education system has deprived us of the rightful pride in our legacy, where all things ancient and invaluable are ignored or discarded for want of possessing the western stamp of approval. Arnold Toynbee says, "…it is already becoming clear that a chapter which has a western beginning will have to have an Indian ending if it is not to end in the self destruction of the human race... So a great spiritual responsibility rests on India". Gandhiji believed that Hinduism, the eternal pursuit of truth shall burst upon the world with brilliance unknown before, thereby energizing India to be true to itself.

This is the essence of excellence that Education system should strive in implanting in the minds and hearts of the seekers of knowledge. The above proposition may seem too idealistic an expectation from the existing system, but then, if the education cannot strive for promoting idealism, what else can?

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THE CONCEPT OF INTEGRAL HUMANISM : EASTERN AND WESTERN ENCOUNTER

Prof. Dr. Sharayu Potnis

Abstract

The present paper advocates the concept of Integral Humanism, the doctrine proposed by Deenadayal Upadhye, who was an Indian philosopher, economist, sociologist, historian, journalist, and political scientist. The philosophy of Integral Humanism promotes the simultaneous and integrated program of the body, mind and intellect and soul of each human being. His philosophy is the synthesis of all these basic elements of human body. Upadhye asserted that Integral Humanism followed the philosophy of Advaita developed by Adi Shankaracharya, which speaks about Aham Brahmasmi. This philosophy which developed centuries ago still has more answer to the present global problems like terrorism and misinterpretation of religion. This is considered to be the essence and contribution of Indian culture towards global peace development.

The paper also makes an attempt to bringforth the influence of Advaita Philosophy on Indian and Western thinkers like Ralph Waldo

Emerson, Walt Whitman, Mahatma Gandhi, Vivekananda and others. Ultimately all thinkers accentuate the importance of individual's role in this vast universe. Realising one's own potentiality is the mark of self development especially in this Popular Culture era.

Key words: Integral humanism, Aham Brahmasmi, self-trust, thinkers, global peace, Popular Culture.

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"Our Indian philosophy is very different from the Western philosophy. They believe in Cogito Ergo Sum that is 'I think, therefore I am', but we Indians believe in the doctrine 'I am, therefore I think'. For us thinking is not necessary to live. They believe in transitional existence and we, in transcendental existence which goes beyond space, time and place. They believe in knowledge and we, in intuitive basis of knowledge that is wisdom" (Ramaswamy.1)

Dr. S. Ramaswamy, a renowned translator and a writer thus remarked in his lecture, 'Eastern and Western Philosophy', during his visit to Ranade Mandir on Dec 18, 2012. He emphatically spoke about how our Advaita philosophy of Shankar, Aham Brahmasmi articulates the supreme role of soul that is 'I' which is present in every human being, and has allowed man to dwell at the central position of this uniform universe. Aham Brahmasmi means, "the core of every being is the ultimate reality, the root and ground of the universe, the source of all that exists." When this meaning resonates deep within, we, human beings expand our awareness of our eternal, unbounded existence in the nature. Literally, Aham means "I"--that which cannot be deserted or abandoned on account of being constant, unavoidable, ever present; Brahman means ever-full or whole is the first case ending singular of Brahman and Asmi means "am," the first-person singular present tense of the verb "to be." (Sharma.180)This concept of Integral Humanism was proposed by Deenadayal Upadhye, who was an Indian philosopher,

economist, sociologist, historian, journalist, and political scientist. He asserted that Integral Humanism followed the philosophy of Advaita developed by Adi Shankaracharya, which speaks about Aham Brahmasmi.(wiki 2)

According to the principle of 'Yat pinde tad brahmande', i.e. what is in microcosm is also in macrocosm, man is the envoy and the leader mechanism of society. The system which is based on materialistic goods is a means to man's happiness, and not an end in itself, is the truth which everyman knows subconsciously. Yet in this world of Popular Culture gradually Mass Man is unnoticing the importance of man as an individualistic character. As a result the system becomes inadequate when it fails to take a comprehensive view of man as an organic being with Shareer, Mana, Buddhi and Atma. So this ideal man is the one who is an integral man realizing his inner potentiality tremendously. (Upadhyaya 14) These points are brilliantly propagated by Deenadayal Upadhyaya, who had the prospective to share innumerous individual centered definitions for better political system in India. Though the idea Integral Humanism was treated initially as a political philosophy, later one could make out its relevance to all sectors. Today I strongly opine that Integral Humanism is the corner-stone upon which our entire system especially the education sector needs to be built.

In the views of Deenadayal Upadhye, Individual is made up of Body, Mind, Intelligence and the Soul which are integrated. Unlike western countries, we, Indians did not think man as a political animal alone, but we thought of him as an integrated man who follows four Purusharthas. So, progress of man means progress of the body, mind, intellect and soul. Four *Purusharthas Dharma, Artha, Karma* and *Moksha* are inborn in man, and the satisfaction of these gives him ecstasy. Even these are also considered as the highest form of life which are in an integrated mode. According to ancient law makers of India, all four

Purusharthas are related to one another. Kama satisfies various natural desires. Dharma includes fundamental principles and ethical codes, but together they will ensure progress in an integrated and agreeable manner which leads ultimately to the highest form of life that is Moksha. They all go together. At the same time we believe that Dharma has Artha (meaning), when wealth is continuously generated in the state. If wealth production fails, then sin is produced because of hungry stomach. Even a sage like Vishwamitra broke into the house of a hunter and ate the flesh of a dog, because he was driven by hunger. Thus wealth also helps in strengthening dharma. Thus a strong individual is moulded with the help of four Purusharthas, who in turn contributes to the best nation as his body and soul are in a healthy manner. (Upadhye 8-28)

There have been a number of schools that have propounded Integral humanism in Eastern and Western countries. Though Western thinking has been rooted in Western philosophies and is essentially considered to be materialistic, yet there are numerous examples of eminent thinkers who called for individual potentiality for nation building. Here I would like to quote Emerson of Transcendentalist Movement who ardently followed Advaita Philosophy of Shankaracharya. He believed in abundant energy that every man possesses. In his series of lectures he called for every American to be the part of Nature to understand that innate energy which has been bestowed upon him by nature. Every man should play his role well whatever kind of role he has chosen in his life. In his passionate understanding of universe, man should realize that his absence on this earth remains as absence which cannot be replaced by anyone. We are just a speck on this vast universe, yet the absence of that speck is irreplaceable and in turn creates hollowness. It cannot be substituted. This theory of spiritualism, then human relations and behavior, and the relationship between man and the

Universe herald man's unique place in this world. Emerson gives a defense for his famous catchword "Trust thyself". Each person has his own self-contained genius, that's why every society must stand firm in favor of one's own individuality. Thus man should realize self-worth which has great importance and value.

Being influenced by Shankaracharya's philosophy of integrated man, Emerson strongly feels that inside each person lives a genius. He writes: "To believe your own thought, to believe that what is true for you in your private heart is true for all men, — that is genius." (Emerson 1) He then goes on to highlight the value of individual expression. He writes that a man should follow what he thinks in order to discover his own path in life. When a person follows another person's path instead of his own, he feels dispirited and small. He should not state some idea said by another person. He says that a man cannot straightforwardly obey society if he wants to follow his own expression. "No government or church can explain a man's heart to him, and so each individual must resist institutional authority". (Emerson 5) Emerson warns against effects that society has upon the individual. He says that when people are influenced by society, they will compromise their values in order to retain a foolish character to the world. He states: "A foolish consistency is the hobgoblin of little minds…with consistency a great soul simply has nothing to do."(Emerson 7) When a man adheres blindly to thoughts or opinions he has heard in the past means he violates the natural law. A man should not worry that he will be misunderstood because his opinions changed. He writes, "To be great is to be misunderstood." (Emerson 6) A man must be willing, every day, to open his consciousness to his intuition, whether or not what it tells him is in conflict with his past conclusions. He also states how a man should still follow his own path even if other people feel offended by this idea. Emerson also discusses of the value of self-worth. He says one should not

unnecessarily admire a great person from the past. Emerson states, "man is timid and apologetic; he is no longer upright; he dares not say 'I think,' 'I am,' but quotes some saint or sage." (Emerson 9) He states that historically great men are not any more important than the present men, but they serve as examples of how to trust oneself. Individuals should speak their ideas instead of quoting the words of historical people because it will not help one understand his own inspiration. Emerson describes a self-reliant man as someone who is not afraid to speak his mind and truth to anyone, resilient, optimistic, quick-thinking, and changes himself when he is inspired by himself. A self-reliant man does not like to travel. Emerson thinks that all truths could be found where a person was and he did not have to travel to gain anything. He says, "I shun my father and mother...when my genius comes." He continues to say, "I cannot sell my liberty and my power to save their sensibility.(Emerson 18)

Emerson explains how in order to be happy and peaceful; one should not care about the consumerism, but should focus on his own situation. He ends with “Nothing can bring you peace but yourself.” Emerson argues against conformity with the world. He argues how people should not conform to what other people in society think, but instead he should transform society with his thoughts. These words were carried forward by his pupil Walt Whitman who writes, “I celebrate myself”.

The same thought was strengthened and propounded by Swami Vivekananda in India to empower youth. He said this Integral Humanism can be effectively embedded in the minds of people with the help of education alone. Later in modern times Mahatma Gandhi who believed in Integral Humanism insisted to boost up moral and spiritual values for the free independent India. In his opinion Integral Humanism was the future of post-colonial India.

To conclude, one can say that Integral Humanism is the essential value for post-modern India in particular and the globe in general. The strong wave of Popular Culture and New Media have deviated self understanding and self reliant thoughts. As a result the words like dharma is mistaken for religion which is overtly used in its distorted form. Man has failed to realise the difference between two words, war on religion and war on dharma- one is fighting for sect and the other one is fighting for principles. At the same time even Indian understanding of Advaita Philosophy should not be prejudiced and biased, but should mount to individual stratum to help him to appreciate himself. The education scenario in India which has lost its man building values, should consciously rejuvenate the brilliant thoughts of Deenadayal Upadhye for better tomorrow. If the global education system includes these thoughts on a right manner, then global peace is a buzzing idea.

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SOCIO-POLITICAL IDEOLOGY IN THE INTEGRAL HUMANISM OF PANDIT DEENDAYAL UPADHYAYA

Dr. Prakash S. Kattimani,
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Abstract

Humanism as a theistic, pragmatic theory was first conceived around 2000 BCE in India. Integral Humanism, among the guiding precepts of the Bharatiya Janata Party, was first presented by Pandit Deendayal Upadhyaya. According to the Bharatiya traditions. A nation is an organic living entity which has come into existence on its own and has not been made up or created by any group of persons. A nation brings forth a variety of institutions to fulfills its needs, as well as to give concrete shape to its inner fundamental nature. Educate a child is in the interest of the Society itself. By birth a child is an animal. He becomes a responsible member of the society only by education and culture.

Introduction:

According to the Bharatiya traditions. a nation is an organic living entity which has come into existence on its own and has

not been made up or created by any group of persons. A nation brings forth a variety of institutions to fulfill its needs, as well as to give concrete shape to its inner fundamental nature. Socio-political set-up, the king and the State were never considered supreme. Not only that, there were other important institutions, to regulate and to help carry on the social life. Those institutions had been organized both on horizontal and vertical level, i.e. on original and occupation basis. We have evolved Panchayats and Janapada Sabhas. The mightiest of the king did not ever disturb the Panchayats. Similarly there were associations on the basis of trade. These two were never disturbed by the State; on the contrary their autonomy was recognized. They devised their own rules and regulations in their fields. The Panchayats of different communities, shrines, nigams, Village Panchayats, Janapada Sabhas and such other Organization used to set- up regulations. The function of the state was mostly to see that these rules are observed by the persons concerned. The State never interfered with the affairs of these associations. Thus the State was concerned only with some aspects of life of the Society.

The Origin of Humanism:

Humanism as a philosophical and literary movement originated in Italy in the Second half of the 14th Century and diffused all over Europe. As an atheistic theory it was conceived in 17th century by French philosopher but as a theistic-pragmatic theory it was conceived indirectly around 200 B.C. at the time of Vedas and Upanisads in India. The Prayer "Sarvatra Sukhinah Santu Sarve Santu Niramayah;" `Let all be happy here and let all enjoy full health' of Vedic Sages echoed this Universal welfare. In the nineteenth century witnessed Hindu Renaissance pioneered by Brahm Samaê of Raja Ram Mohan Roy and Arya Samaê of Dayanand Saraswati, finally blossoming into Vedantic Hinduism of Vivekananda. Vedantic Hinduism, stresess the importance of service to the weak and the needy as its practical

aspect. "That society is the greatest where the highest truths become practical. Humanism has undergone significant development assuming variety of forms in the West and in the East. Western Humanism is atheistic in content because Christianity conceives of God as the Creator, unlike Vedantic Humanism which is not atheistic.

Modern versus Ancient of integral humanism:

Those who advocate some definite direction include two distinct groups of people. There are some who suggest that we must go back to the position when we lost our independence and proceed from there. On the other hand, there are people who would like to discard all that has originated here in Bharat and are not ready to think about it. They seem to think that the Western life and thoughts are the last word in progress and all of it should be imported here if we are to develop. Both these lines of thought are incorrect, though they do represent partials truths and it will not be proper to discard them altogether. Those who advocate starting from where we left off a thousand years ago, forget that whether it may or may not be desirable. It is definitely impossible. The flow of time cannot be reversed.

Dharma Sustains the Society and political life based on Integral Humanism:

No one will dispute that the state must have some specific aim, some ideal. Then this aim or ideal must be consider of highest importance rather then the state which is created to fulfill this ideal. A watchman is not deemed greater than the treasure he supposed to protect, nor is a treasure. The state is brought into existence to protect the nation: produce and maintain conditions in which the ideals of the nation can be translated into reality. The ideals of the nation constitute *"Chiti"*, which is analogous to the soul of an individual. It requires some effort to comprehend *Chiti*. The laws that help manifest and maintain *Chiti* of a Nation

are termed Dharma of that nation. Hence it is this "Dharma" that is supreme. Dharma is the repository of the nation's soul. If Dharma is destroyed. the Nation perishes. Anyone who abandons Dharma betrays the nation. Dharma is not restricted to temples or mosques. Worship of God is only a part of Dharma. Dharma is much wider. The socialist system went much further thinking only of the abstract man. After that, there was no scope for the development of the individual personality based on diverse tastes and abilities.

It is a simple truth that a society is a group of men. But how did society come into being? Many views have been put forward by philosophers. Those propounded in the West and on which the Western socio-political structure is based, can be broadly summarised as, "Society is a group of individuals who, having entered into an agreement among themselves, brought it into being". This view is known as the 'Social Contract Theory'. Individual is given greater importance in this view.

Dharma Means Innate Law:

Thus the fundamental law of human nature is the standard for deciding the propriety of behaviour in various situations. We have termed this very law as Dharma. The nearest equivalent English term for Dharma can be 'Innate law', which, however, does not express the full meaning of Dharma. Since Dharma is supreme, our ideal of the State has been Dharma Rajya. The king is supposed to protect Dharma.

Democracy and Integral Humanism:

The message of democracy is the message of freedom and equality for all irrespective of distinctions of any kind among groups or individuals. The democratic concept of public welfare, based on the values of freedom and equality seeks to perform a grand humanistic task that of striking a balance between opposites and differences existing among human beings at the

social level, and bringing harmony in society. Democracy is essentially a spiritual message, though it finds expressions in political or social garbs.

Action - oriented Seven Fields of Social Life:

Gandhiji wanted people to put into practice morality in the seven main fields of life. He enumerated following seven Social Sins:

I. Politics without Principles.

II. Wealth without work.

III. Commerce without Morality.

IV. Knowledge without Character.

V. Pleasure without Conscience.

VI. Science without humanity.

VII. Worship without sacrifice.

The Integral Humanism of Gandhiji:

Gandhiji understands religion as connoting the individual's integrity and society's solidarity. Free-will for him is freedom of the "rational self." Morality is not a matter of outward conformity, but of inward fulfillment. His integral humanism is indicated by his enumerated seven social sins: (1) politics without principles; (2) wealth without work; (3) commerce without morality; (4) knowledge without character; (5) pleasure without conscience; (6) science without morality; and (7) worship without sacrifice. The eleven vows recited in his Áśrama prayer began with Truth and Non-Violence as foundational for the integration of moral, social, political and economic values. Gandhi understood religion completely from that point of view. His Humanism is integral, discussing all the aspects of human life and has rationalist attitudes which differ from Romantic Humanism as well as Radical Humanism and yet synthesizes the two.

Various Interpretations of Humanism:

Humanism is not an established school of philosophy, but is a definite philosophical outlook. Humanism as the philosophic attitude regards the interpretation of human experience as the primary concern of all philosophizing and asserts the adequacy of human knowledge for this purpose. By giving to all science and literature a reference to human life and its purpose, philosophy connects itself with literary humanism.

Education - A Social Responsibility for Integral Humanism:

Educate a child is in the interest of the Society itself. By birth a child is an animal. He becomes a responsible member of the society only by education and culture. Education is a similar investment. An educated individual will indeed serve the society. On the other hand it will not be surprising if people grow indifferent to the society which leave them to fend for themselves. Before 1947, in all the princely states In India, no fees were charged for education. The highest education was free. In the Gurukulas, even food and lodging were arranged without any charge. The student used to go to the society for "Bhiksha". No householder would refuse the Bhiksha to the student. In other words, society used to bear the burden of education. The society should guarantee to all members minimum requirements for maintenance and progress of every individual. Now the question arises that if everyone is to be guaranteed the minimum necessities.

Nature to Culture:

A mother brings up her children. A mother's love is considered as the highest love. On such a basis alone, we can devise the rules regulating the life of mankind. Sometimes there are examples of selfishness and cruelty of a mother towards her child. Among some species of animals, the mother devours her progeny to satisfy her hunger. On the other hand, among

monkeys, the mother carries her child long after its death. Both types of behaviour are found among living beings.

Bharatiya approach to Life:

The reason is that they have not thought of the integrated human being. In our country, we have thoroughly considered this matter. That is why, we have stated that progress of man means simultaneous progress of the body, mind, intellect and soul of man.

Bharatiya Culture is Holistic:

The first characteristic of Bharatiya culture is that it looks upon life as an integrated whole. It has an integrated viewpoint. To think of parts may be proper for a specialist, but it is not useful from the practical standpoint. The confusion in the West arises primarily from its tendency to think of life in sections and then to attempt to put them together by patchwork. We do admit that there is diversity and plurality in life, but we have always attempted to discover the unity behind them.

Conclusion:

It is essential that we think about our national identity. Without this identity there is no meaning of independence, nor can independence become the instrument of progress and happiness. As long as we are unaware of our national identity, we cannot recognize and develop all our potentialities. Educate a child is in the interest of the Society itself. By birth a child is an animal. He becomes a responsible member of the society only by education and culture.

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"THE SHAKTIVISHISHTADVAITA DARSANA AND PT. DEENDAYAL UPADHYAYAS INTEGRAL HUMANISM: AN ANALYSIS"

Mr. Tippeswamy J.M
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Abstract

The pure existence is pure consciousness, which is responsible to this world. The same consciousness possessed by the human being has the potential of becoming pure consciousness through Sadhana in this world. The expansion of human experiences from lower order into higher is possible in this world and in this life is promise of SHAKTIVISISHTADVAITA Darsana. EDUCATION as a constructing agent of this sadhana, provide the opportunity to human in order to overcome the limitations of self, caste, color, region, and gender etc. So Education is the process of attainment of higher consciousness by experiencing the worldly things of feeling, knowing, and doing and converting them into higher forms in terms of Bhakti ,Gnana, and Kriya.

The philosophy of Integral Humanism advocated by Pt.Deendayal Upadya as simultaneous and integrated program of the

body, mind, intellect and soul of each human being. His philosophy of Integral Humanism is a synthesis of the material and the spiritual, the individual and the collective, bears eloquent testimony to this. He was pragmatic and down to earth.

Hence the SHAKTIVISISHTADVAITA Darsana and Pt.Deendayal Upadya's ideals of philosophy have concepts of pragmatic human development and also have spiritual relevance on education.

Introduction

As our education system was influenced chiefly by Western philosophies of education, the native philosophy and darsanas are neglected in application in the field of education. In the present situation the application of native knowledge, culture, thoughts, etc are realized on education. In this context the Indian philosophical thoughts and darsanas have eternal values embedded in them. So it is necessary that philosophy, darshanas, ideas, traditions, cultures, customs, principles, values etc, should undergo a thorough enquiry so that they can become a part of our educational system. Hence there is a serious need of Indian knowledge, which should be remembered and reviewed and applied properly especially in this field of education. The present paper tries to discuss the Shaktivisistadavita as a darsana with educational relevance and compares it with Pt.Deendayal Upadya's Integral Humanism.

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SHAKTIVISISTADVAITA Darsana:

The tenets of Shaktivishistadvita, or Supra-energy monism or Supra-Shakti non dualism, Energy qualified monism are as ancent as Harappa civilization (5000 year back) before Vedic culture, where the seals of PASUPATI or SHIVA and Mother

goddess were found as their worshipping gods. It is very significant that there they carried miniatures LINGAS are found in this region (Sir John Marshall).

SINDH people who are referred to as Dravidians, have the culture of wearing lingam on the body, this system was adopted from the ASTRO ASIATIC people (Keeth). This concept was developed in the Vedas, Agamas, Puranas, Treatises, Inscriptions, Sculptures especially in Vachans during 12th century till now. (Heremath. R.C.,1997., and Thipperudraswamy. H ., 2007.)

As Shaktivisistadvita also named as Veseshadvita, Visistadvita, Shivadvita, Dvitadviata, Bhedaabheda, Shivayoga, Shatstala, referred parabrahma as MAHA LINGA. This SUPREME Consciousness is also called as SHIVA or STALA i.e a LINGA field from which every thing came and as well as every thing goes into it. This SUPREME Consciousness i.e, MAHA LINGA is divided into two STALAS as LINGA STALA which is also BHAAVA LINGA with the same potential as SUPREME CONSCIOUSNESS without change in its nature. Yet another entity which is called ANGA STALA which came down due to MALAS or Impurity of lower state of relative and dependent nature in itself embedded with the same entity of MAHA LINGA.

Kumara Swamiji of Navkalyana math represented this darsana as, “Pure existence (Shiva) is pure consciousness (Shakti), consciousness is the dynamic aspect of Shiva that is conceived and described as his Shakti. This Shakti is not conceived as any distinct attribute or quality or any special feature of Shiva. Shiva’s Shakti is no other than Shiva himself. In this transcendent nature Shiva appears as if without Shakti, since she has no outer expression in that state. But in reality Shakti is not altogether absent. The dynamic aspect of Shiva is then

perfectly identified with and is distinguishable from his transcendent aspect. In his phenomenal self-expression the dynamic aspect is more predominant; Shiva then reveals himself as Shakti. The manifold self-expressions of Shakti in the spatio-temporal order are also essentially non-different from Shakti and hence from Shiva. The world process is conceived by Veerashaivism as Shiva-Shakti vilasa or chidvilasa; the spirit in playful garbs and the tidal wave of bliss and beauty."

RELEVANCE IN EDUCATION:

Modern education has the knowledge of behaviors and constructions to achieve the pragmatic and ideological aims without changing the innate crude of the Hunan being. Hence this world is true for this Darsana. The desire, expectation and imagination are helpful to get right emotions ,conditions, as well as construction of this world in order to live and let others live on this planet without leaving or rejecting the reality of this present world. Convert the lower aims into highest aims and achieve the greatest is the primordial aim of this Darsana. Worldly or outward powers are whatever they may be, they are limited and bounded. The way of attaining the highest inward consciousness to be able to achieve the highest is possible in the present life is the promise of this Darsana.

According to this darsana the Consciousness is a combination of three aspects of energies as *Bhaava*, *Bnana* and *Kriya*. These energies are absolute in *Mahalinga*. The same are limited in *Bhava* i.e. in lower state. The cause of this lower state is due to *Malas* this concept is same as in *Shaivism* of all kind, based on Agamas. How to transform the lower emotions into higher one, with right intellect and right action? On other way the right consciousness as bhaava directs both right intellect as well as action. Here comes the importance of *Education* that how to get rid of these impurities of these *Malas* and grow to the level of the highest one i.e, *Mahalinga* or primordial consciousness.

Indian aim of life is not just to attain the worldly things but achieve fullest possible potential, what he already has in him/her. Learning in terms of this darsana is developing the Consciousness consciously through construction without neglecting the present world. The limited experiences are transformed or made sublime into higher one through the process of synthesis of linga. Here the experience of worldly things are transformed them into higher one. It is not just a theory or outwordly experience but possibilities of this world. Individual differences are allowed and encourage to unveil the potentials one can have.

He has the *Diamond* in him in terms of *Emotions*, *Intelligence* and *Action*. These in terms of permutation and combination pave the infinite possible combination of Consciousness to both highest and lowest orders of behaviors or constructions. Always the highest state of Consciousness leads to *Bhaava* the freedom the lower one to *Bhava* i.e. to bondage in worldly. *Bhakta* with Bhakti means that the energy of fearlessness and firmness and it has the force of upward Consciousness. This consciousness of *Human* rejects caste, region, and gender.

This *Darsana* has the individual constructivism and it was translated into social constructivism by the efforts such as agamas and it was propagated and reframed by Vachankaras. Knowledge is translated into individual as well as social construction by the experience of both individual and society leading to transform this present world into *Kailasa* (Heaven) through *Arive Guru* (consciousness is guru). They are not just reciting the old and use it, but made it by their own experience with the result of the literature called VACHANAS. They chosen the medium of instruction as Kannada the local language of people.

Shaktivisistadvita advocates the heroism ,one who goes to achieve this highest is called *Veera*. The fearless is the first and fore most thing in Education whatever may be the hurdles in the process. The experience, dialogue and discussions are the means of knowledge construction. Not just mere construction but the result of knowledge is shared and given to the society through *Kayaka* and *Dasoha*. These two are major contributions of the Sharana movement both to individual and collective Education process. The Dasoha represents the distribution of the earned through Kayaka. Kayaka means earnings from ones own efforts, it is the combination of right intellect, emotion, and action of the individual.

The Teacher assures this to all the students that *Kayaka* and Dasoha are indicators of formation and process of our Concious attainment. The each and every one has the his own way of achieving possibilities by considerding the individual differences. The work is workship culture and earnings (mentally and material) are distribution through *Dasoha* is considered, as already stated, is of highest value in the Education. So there is a need of teachers who are themselves as fearless and should have highest consciousness. This is what **I**ndia had, there is a time now to develop such teachers and teacher plus Teacher Educators.

Another important aspect of this darsana is the concept of *Bhakti*, which it is completely neglected in the present education. The transformation of emotions or feelings are possible from lower level to higher level as represented significantly through Bhakti in this Drasana. Bhakti (The right *Bhaava*) has the component of the proper intelligence and right action.

It is rightly said as "Bhakti is not to keep the eyes closed and hands folded. Though it is said that Bhakti is a pathway to

God and for liberation from cycles of births and deaths one should go deep into its philosophy which lays stress on the necessity of leading a good and meaningful present life. This is not only in India, but also in almost all parts of the world where Bhakti like revolution has taken place only to express the true concern for human life. In reality, the meaning of Bhakti is to fill in self-confidence in the person" (Go.Ru. Channabasappa,1998).

The darshana is rightly addressed the human development in terms of emotions or feelings which are attained the consciousness that helps to get the right attitude of intelligence as well as result into right action.

Pt. DEENDAYAL UPADYA'S INTEGRAL HUMANISM :

Upadhyaya claimed that Integral Humanism followed the tradition of advaita developed by Adi Sankara. Non-dualism represented the unifying principle of every object in the universe, and of which humankind was a part. This, claimed Upadhyaya, was the essence and contribution of Indian culture (Bhatt, Chetan, 2001).

According to Upadhyaya, the primary concern in India must be to develop an indigenous economic model that puts the human being at center stage.(Hansen, Thomas ,1999).

It is opposed to both Western capitalist individualism and Marxist socialism, though welcoming to western science. (Gosling, David, 2001). It seeks a middle ground between capitalism and socialism, evaluating both systems on their respective merits, while being critical of their excesses and alienness. (Téatreault, Mary; Denmark, Robert A., 2004).

Four objectives of humankind:

Humankind, according to Upadhyaya, has four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties)

and moksha (total liberation or 'salvation'). While none could be ignored, body, mind, intellect and soul which corresponded to four universal objectives .He claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and were hence based on the materialist objectives of desire and wealth.(Bhatt, Chetan 2001)

Rejection of individualism:

Upadhyaya rejected social systems in which individualism 'reigned supreme'. He also rejected communism in which individualism was 'crushed' as part of a 'large heartless machine'. Society, according to Upadhyaya, rather than arising from a social contract between individuals, was fully born at its inception itself as a natural living organism with a definitive 'national soul' or 'ethos' and its needs of the social organism paralleled those of the individual. (Bhatt, Chetan 2001)

Relevance in Education:

The concept of Integral Humanism is based on Davita philosophy or darsana. The unifying principle of every object in the universe, and of which humankind was a part. Their primary concern is, India must be to develop an indigenous economic model that puts the human being at center stage. Though he welcomed the western science, and apposed capitalist individualism and Marxist socialism. Dayaljee considered body, mind, intellect and soul which corresponded to four universal objectives, *Dharma, Artha, Kama*, and *Moksha*. He tried balance between individual and society based on pragmatic and idealistic philosophy. So the education must be in indigenous in nature and based on Indian concepts of *Dharma, Artha, Kama,* and *Moksha.*

CONCLUSION:

- Though both philosophies are from the Shaiviate philosophy, the emphasis is same in considering the

individual and society. Shaktivishishtadvaita Darsana more emphasis on both individual and society through Kayaka and Dasoha education. This philosophy considers the Advita at the final state, i.e of achievement unifying principle and rejects the Maya vada of Advita. The individual spiritual development is very significant and in turn benefit to society. The Pt.Deendayal's primary concern is, nation must be to develop an indigenous economic model that puts the human being at center stage. He considered education must be in indigenous in nature and based on Indian concepts of Dharma, Artha, Kama, and Moksha.

- Education is the transformation process of the limited emotions or feelings, intelligence, and action s of human into the highest forms (if possible up to Mahalinga). Human being should realize this positional and translate it into action of fullest possible in a humane way is Shaktivisistadvita Human Development. The world is true one, one can achieve the good, without fear of anything even to the death. Hence the Shaktivisistadvita Education advocates Heroism, Humanism, Positivism, Constructivism, Socialism, Spiritualism and all good in this world. It is promised the SUPER CONSCOIOUSNESS of human being here and in this life only, to all. But Pt.Deendayal Upadyas integral humanism educational idea accepts pragmatism and idealism.
- Hence the SHAKTIVISISHTADVAITA Darsana and Pt.Deendayal Upadya's ideals of philosophy have concepts of pragmatic human development and also have spiritual relevance on education.

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"PARADIGM OF INTEGRAL HUMAN DEVELOPMENT IN THE THOUGHTS OF PANDIT DEENDAYAL UPADHYAYA"

Professor. Dr. V.N Sheshagiri Rao

Abstract

Pandit Deendayal Upadhyaya (24-09-1916 to 11-02-1968) was a great scholar and a thinker. He was a organizer of inspiration to the youth. He was great patriot and a very good organizer. He was a famed journalist too. He was a multi-faceted splendorous personality, a man or rare qualities and a blend of thinker and leader. He had great concern for others; that made him a selfless worker to the core. He was an angel in human form.

Deendayal Upadhyaya is a big name in Integral Humanism. His Philosophy of Humanism advocates integration of body, mind, intellect and soul of every human being. It is a harmonious synthesis of the material and the spiritual, the individual and the collective. He was a pragmatic thinker in the areas of polity and economics. He raised Indian polity above Western superficial ideas. He advocated decentralized polity and self-reliant village economy.

This paper enquires into the circumstances and qualities that shaped Upadhyaya's Integral Humanism. His life itself was a tribute to India.

I

Pandit Deendayal Upadhyaya (PDU) (24-09-2016 to 11-02-1968) was a great scholar[1] and a far-sighted thinker. Nothing would stop his vision. He was a fountain of inspiration to the youth. He was a great patriot and a unique organizer[2]. He was a facile writer and an impressive speaker. He was a famed Journalist too[3](a).

He was deeply embedded in Indian culture. He honoured its timeless traditions[4]. He was a Mahamanav, man symbolizing high traditions. He remained a bachelor throughout[5].

PDU was a multi-faceted splendorous personality, a man of rare qualities and a blend of thinker and leader. He had a great concern for others; that made him a selfless worker to the core. He was an angel in human form.

II

PDU is well-known for his Integral Humanism. His philosophy of humanism advocates integration of body, mind, intellect and soul of every human being. It is a harmonious synthesis of the material and the spiritual, the individual and the collective. He was a pragmatic thinker in the areas of polity and economics. He raised Indian polity above Western superficial ideas. He advocated decentralized polity and self-reliant village economy.

An attempt is made here to analyze the philosophical issues, circumstances and qualities that shaped PDU's Integral humanism.

III

Man's basic necessities are food, clothing and a roof over his head. The body is in need of them. But the question is: is man body alone? 'No' is the categorical answer. Man is a combination of body, mind, soul and intellect. Thinking includes all of them.

Thinking of all these aspects together amounts to thinking of a complete man.

The human body can be compared to a tree. The limbs of the tree are complementary. Likewise there is harmony between many parts of the body: one limb does not work against another limb. This is called harmony: and that is the very texture of social life. All units of the society, all human beings must be complementary to each other. The diverse forms in society in respect of dress and eating, different modes of worship are only divisions and not differences. They have a basic harmony found in all people's living and different parts of the nation. This harmony is called Nationalism.

There is humanity and the Universal Brotherhood. This Universal Brotherhood is found in Indian culture. People of the world also think of equality of man and man as the Brotherhood of man. In India the brotherhood of man is not just theoretical but a factual matter. Man being the highest creature should bring happiness to all living beings. He should look in to all creatures of the world who have equal right to happiness. This is Integral humanism. Man becomes great only with this ideal of Integral humanism.

This integral humanism, in the opinion of PDU, can be traced back to the Vedas, Upanishads and the great prophets like Sri Ramakrsihna Paramahamsa, Swami Vivekananda, Sri Aurobindo, Tagore etc. The formal Sanskrit statement; 'Udara Caritanam Vasudaiva Kutumbakam' (the whole world is one family) is basic and central to the Universal Brotherhood of man. We should turn inward and take pride in what is good within us. Loyalty to our great culture and self respect are the guiding factors of integral humanism.

What we need today is nationalism. It is not an abstract concept which is opposed to internationalism. It is patriotism.

Internationalism is the outcome of a natural evolution of enlightened nationalism. The human consciousness should flower into universal consciousness. Family, Universalism are evolved out of Indian consciousness. This is a process of evolution in which the higher evolves further but it does not reject the previous lower levels. It is inclusive, not exclusive. This is the realistic and spiritual universalism PDU professed and advocated.

PDU's view of integral humanism had opened up fresh vistas. This is a new line of approach. He applies his political thinking to new problems, newly discovered facts and yet to fresh situations. In his elucidation of integral humanism there are formulations and counter- formulations. The concept is one but has many aspects.

PDU is of the view that every nation has its own soul, its *chiti* and the nation is not something inert; it is activated by strength and energy. It is called Virat. It is similar to Prana in the body. In the body it is prana that infuses strength into organs refreshes the intellect and keeps the body and soul together. Likewise if democracy succeeds and the government is active and strong, virat is very necessary[6]. When the virat is awake diversity does not lead to conflict. There will be cooperation among people like the members of the family.

PDU reawakened Bharath's *virat*. What mankind needs is Dharmarajya, not merelya rule by majority. Dharma is eternal. Dharma alone is supreme. State is one of the several institutions or instruments of *Dharma.* State, no doubt, is important but it is not above *dharma.* Sovereignty rests in *Dharma.* Constitution must be in tune with *Dharma.* Both the legislature and judiciary are on equal plane; *Dharma* is higher than both. Both are governed by *Dharma.* People no doubt have the right to elect their own government. But none has any right to act against *Dharma.* In democracy what matters is Dharma. Dharma is the

repository of the nation's soul. If Dharma is destroyed, the nation perishes.

National Will is not just the sum total of the wishes of all individuals. It is something more. The nation has its own will apart from the will of the individual. It is an organic entity.

As a nationalist PDU was primarily concerned with the problems of national reconstruction. He was well versed in all the thought systems of the world, let alone those of ancient India. He was of the view that everything Western need not be progressive. At the same time he did not blindly cling to everything traditional simply because it was traditional. He sought to reconcile the Bharatiya value of life with modern scientific technological advances[7]. He was bent on saying that Sanatanadharma should be the basis to fulfill the demands of the modern age. This was his political conviction and ideology. He was an extremely capable political thinker.

His economic views were liberal. Regarding planning he did not go to extremes. His thought of industrialization was also liberal. He concentrated on village economy.

Notes and References:

1. Pandit Deendayal Upadhyaya (PDU) studied in the states of Bihar, Rajasthan and Uttar Pradesh. Right from his student days he was a brilliant chap. He was very particular about his studies. The Maharaja of Sikar love PDU and helped him in his studies.
2. In his student days at Pilani, PDU established Zero Association in Birla College and organized various constructive programmes; he believed in strict discipline; Shri Ghanshyam Das Birla gave him gold medal and encouraged him in his studies; his close friends then were Sundar Singh Bhandari, Balwant Mahashabde and others.
3. His writings, speeches and his personality never made people forget him.

3.(a). PDU was the editor of (a) 'Rashtradharma' (monthly); (b) Panchajanya (All India Weekly); (c) Swadeshi (Daily), which was replaced and renamed in later years as Tarun Bharati; (d) Himalaya; (e) Rashtra Bhakta etc. The Journals he edited were living monuments to his industry and perseverance. He himself was despatcher, machine man, compositor and package carrier ! PDU did not make any distinction between the high and low; he always upheld dignity of labour. He had utter devotion to work. His reason did not remain idle. In his blood he had the fire of nationalism.

4. PDU was born in a Hindu joint family. He studies at Sanathana Dharma College (B.A. 1939), Kanpur Confirm his love and respect for sacred principles of culture.

5. PDU was never a forced bachelor (Brahmachari). When his elders insisted on his marriage PDU criptically replied: "If you want me, do not ask me to marry; if you want a daughter-in-law, go ahead".

In 1942 he was full time RSS worker in Lakhimpur Dist. Uttarpradesh. In 1952 PDU became General Secretary of the Bharateeya Janasangh. For fifteen years he was General Secretary.

Shyam Prasad Mukherji the founder of Bharatiya Janasangh had high appreciation for PDU; he used to say that the party is in dire need of PDU; in his own words: "If I could get two more Deendayals I will change the whole political map of India". After the death of Shyam Prasad Mukherji the responsibility of building the party fell on the shoulders of PDU. He plunged into the task of building up the party fast.

He became the President of Bharatiya Janasangh in 1968 sharing all the burden with all the prestige and position at his command. What was a tender sapling then, was made a

mighty Banyan Tree. He lifted the party up from the slough of despondence into which it has fallen. He bitterly opposed violence and aggression. Every ounce of his energy and every moment of his life when for happiness of mankind.

On the dark night of Feb. 11, 1968 PDU was found dead in a bogie of Sealdah Express going to New Delhi from Patna in suspicious circumstances. Like wild fire the news spread; a wave of grief spread in all directions. The whole nation was shocked. It was a great blow and an irrepairable loss for the entire nation, the mother India. The Mystery of his death remains a mystery even to this day. He was a front-rank figure, a burning torch of patriotism.

6. He was fully convinced that "Bharateeya Janasangha is an appropriate medium of the Rashtrashakti for its progressive self-unfolding in the political field".
7. PDU realized that "RSS is psychologically identified and conceptually coextensive with the entire nation". He is of the view: "the network of RSS shakhas is the infrastructure of our ideal nation.

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INTEGRAL HUMANISM AND WORLD ORDER – A PANACEA FOR FUTURE

Prof. Dr. S. V. Kulkarni

Abstract

Integral Humanism aims to provide a life of dignity to every human being while balancing the needs of individual with those of the society and countries. It advocates the use of natural resources at a rate at which they can be replenished. Humanism as a theistic, pragmatic theory was first conceived around 2000 BCE in India. It is a this-worldly, human-centered, secular philosophical outlook. Gandhi understands religion as connoting the individual's integrity and society's solidarity. Upadhyaya conceived the political philosophy of Integral humanism – the guiding philosophy of the modern era . The philosophy of Integral Humanism advocates simultaneous and integrated program of the body, mind and intellect and soul of each human being. His philosophy of Integral Humanism, which is a synthesis of the material and the spiritual, the individual and the collective, bears eloquent testimony to this. In the field of politics and economics, he was pragmatic and down to earth. He visualised for India a decentralised polity and self-reliant economy with the village

as the base. DEMOCRACY, equality, national independence and world peace are inter-related concepts. But in the West these concepts have often clashed with one another. The ideas of socialism and one-world government have stemmed from efforts at resolving this conflict. However, they have not only failed to do so but have weakened these concepts and created new problems. Bharatiya Sanskriti offers the philosophical substratum on the basis of which these concepts can be harmonised and cherished objectives realised. In the absence of such a basis, human thought and development have been stultified. The basic truths propounded by Bharatiya Sanskriti have a validity beyond country and age. So, the knowledge of these truths will provide a direction not only for our own advancement, but for the world's progress as well. In a time when the "clash of civilisations"[1] and "dialogue amongst civilisations"[2] are the reigning paradigms which govern the world, the purpose of this article is to explore the boundaries of cultural relativism in the area of Integral humanism in civilization terms as part of the process of a genuine dialogue amongst civilizations. For this purpose, this article would test the very paradigm and conception of "Integral humanism". The idea is to find alternatives to the other school of thoughts. The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of candid and explicit humanism.

Introduction

A large population of our world lives in poverty. After having tried various development models with mixed results, the world is in search of a model of development which is integrated and sustainable. Pandit Deendayal's philosophy *'Integral Humanism'* proposes an alternative model for development which is both integral and sustainable in nature.

Integral Humanism aims at providing a life of dignity to very human being while balancing the needs of an individual with those of the society and countries. It advocates the use of natural resources at a rate at which they can be replenished.

Integral Humanism extends democracy and freedom from being merely political to social and economic. Integral Humanism supports diversity by doing away with the one-size-fits-all-approach of other models. In my view, it is an ideal model for a country like India with its unique history, diversity and cultural ethos.

Humanism as a theistic, pragmatic theory was first conceived around 2000 BCE in India. It is a this-worldly, human-centered, secular philosophical outlook. Pandit Deendayal Upadhyaya understands religion as connoting the individual's integrity and after of outward conformity, but of inward fulfillment.

Integral humanism refers to an ideal human being challenged by an imaginable, perhaps Utopian, global world. It is about an integral human being, equally spiritual, imaginative and rational, confronted with the three global networks – the functionally-hierarchical one of states, the concurrent one of corporations and the cooperative one of the civil society – he created in order to survive well balanced within the wholeness of existence. Integral humanism looks like a dream, but, unfortunately seems to be the only solution for the too skilled, tricky and apparent spiritual being who dominates a limited natural environment in a recklessly authoritarian manner, while he is unable to dominate at least his inner and so (maybe too) "close" natural instincts. Already proposed solutions, stressing by turn on rational or spiritual constructs at the level of the human mind or of the world we live in, proved to be worthless because of their simplicity. We must try a more complex one, maybe will be simpler to apply it.

The philosophy of Integral Humanism advocates a simultaneous and integrated program of the body, mind and intellect and soul of each human being. His philosophy of Integral Humanism, which is a synthesis of the material and the spiritual, the individual and the collective, bears eloquent testimony to this. In the field of politics and economics, he was pragmatic and down to earth. He visualised for India a decentralised polity and self-reliant economy with the village as the base.

DEMOCRACY, equality, national independence and world peace are inter-related concepts. But in the West these concepts have often clashed with one another. The ideas of socialism and one-world government have stemmed from efforts at resolving this conflict. However, they have not only failed to do so but have weakened these concepts and created new problems. Bharatiya Sanskriti offers the philosophical substratum on the basis of which these concepts can be harmonised and cherished objectives realised. In the absence of such a basis, human thought and development have been stultified. The basic truths propounded by Bharatiya Sanskriti have a validity beyond country and age. So, knowledge of these truths will provide a direction not only for our own advancement, but for the world's progress as well.

Individual And Society

Several ideologies of the west are based on the assumption that there is an inherent conflict between the individual and society. These ideologies then take up the cause either of the one or of the other. But the fact is that there is no such inherent conflict between the two entities. The visible entity the individual is also the representative of the invisible society. It is through him that the society manifests itself. He is in fact the chief instrument of society, and the measure of its fulfilment.

Destruction or constriction of his individuality would leave the society stunted. A flower is what it is because of its petals, and the worth of the petals lies in remaining with the flower and adding to its beauty. Development of the individual and social good are not contradictory interests.

All-round Progress of the Individual

An individual is the aggregate of body, mind, intellect and soul. !Anyone desirous of all-round progress of the individual must keep in mind all these attributes of his. All of them need to be satisfied. Only then would an individual experience real happiness. This means that both, material as well as spiritual, progress are to be aimed at. The wherewithals for fufilling these four- fold wants are material means, peace, enlightenment and a feeling of *adwaita* (identification). It is the comprehensive nature of this aim which inspires the individual to exert for social good.

Integral Humanism

The individual occupies a pivotal position in our system, According to the principle of *'Yat pinde tad brahmande'* (what is in microcosm is also in macrocosm), individual is the representative and chief instrument of society. Material wealth is a means to man's happiness, and not an end in itself. But a system which is based on the assumption of a mass-man and fails to take into account the living man having an individuality characteristically his own is not adequate. Inadequate also is a system which looks just at one attribute of man and fails to take a comprehensive view of him as an organic being comprising of Shareer, *Mana, Buddhi* and *Atma* having a number of urges to be fulfilled by the *Purusharthas*. Our ideal is the integral man, who has the potential to share simultaneously innumerous individual and corporate entities. Integral Humanism is the corner-stone upon which our entire system needs to be built.

There have been a number of schools that have propounded humanism. But their thinking has been rooted in Western philosophies and so it is essentially materialistic. These thinkers have not been able to offer any philosophical explanation for the ethical nature or behaviour of man. If you deny spiritualism, then human relations and behaviour and the relationship between man and the Universe cannot be explained.

Integral Humanism—the Only Way

Integral Humanism must necessarily make a balanced appraisal of both Bharatiya as well as Western ideologies. On the basis of this evaluation it seeks to show a way which would make man progress further from his present position of thought, experience and achievement.

The Western world has achieved great material progress but in the field of spiritual attainment it has not been able to make much headway. India on the other hand lags far behind in material advancement and so its spiritualism has become a hollow-sounding word. *Nayam atma halheenena labhyah* (The soul cannot be realised by the weak) There can be no spiritual salvation without material prosperity. it is necessary, therefore, that we strive for strength, and material happiness, so that we may be able to build up national health and contribute to the progress of the world, instead of being a burden on it.

Integral Humanism is the name we have given to the sum total of various features of Bharatiya *Sanskriti*, abiding, dynamic, synthesising and sublime. This is the ideal which determines our direction. But our idealism does not men any doctrinair obtuseness. An ideal has to be translated into practice. Our programme, therefore, has to be grounded in realism. Indeed realism is the forte of our programme, the measure of our achievements and the touchstone of our ideal.

In brief, Modern world has sought good things by the search for authentic human values, it has thus compromised which men must save now by founder truth.

Integral humanism refers to an ideal human being challenged by an imaginable, perhaps Utopian, global world. It is about an integral human being, equally spiritual, imaginative and rational, confronted with the three global networks – the functionally-hierarchical one of states, the concurrent one of corporations and the cooperative one of the civil society – he created in order to survive well balanced within the wholeness of existence. Integral humanism looks like a dream, but, seems to be the only solution for the too skilled, tricky and apparent spiritual being who dominates a limited natural environment in a recklessly authoritarian manner, while he is unable to dominate at least his inner and so (maybe too) "close" natural instincts. Already proposed solutions, stressing by turn on rational or spiritual constructs at the level of the human mind or of the world we live in, proved to be worthless because of their simplicity. We must try a more complex one, maybe will be simpler to apply it.

Conclusion

Humanism means integral humanism because it must support the human existence in all its components starting from what a human being is, not from the dispersive political, ideological or cultural criteria.

Integral humanism refers to an integral human being as a potentially three-part being– a spiritual, an imaginative, and a rational being – which must be actualized in the individuation process guided by education, training, and instruction.

Integral human being occurs only in a three-net balanced world consisting of components belonging to the state, to corporations and to the civil society. The current process of globalizing is deeply unbalanced because of the pre-eminence of

the very well organized global corporation net, unaccompanied by similar degree of organization at the level of states and of the civil society.

There are four specific ways to implement or live Deen dayalji's philosophy

Raj-neeti - The way we do our politics can be changed. Deen dayalji believed that the purpose of politics is to bring about social and economic changes. In Panditji's works, one will find guidelines on how to build and grow a political party; how to fight elections, form alliances and a code of conduct when in opposition or in power.

Artha-neeti - Policies and principles that can balance the use the labour, natural resources and capital so that we can provide a life of dignity to every human being. Guiding principles for any economic policy such as Budget can be found in Panditji's works.

Samaj-Shastra - Panditji's philosophy outlines the role played by families and society in building a nation. Policies that strengthen the family institution should be pursued.

Rashtra-neeti - Panditji highlights the role and responsibilities of a state in building a strong nation. Panditji calls out the difference between a state and nation and calls for the state to pursue policies that strengthen the nation. Pandit Deendayal's work provides us with a philosophy and principles on which polices can be formulated.

The first characteristic of Bharatiya culture is that it looks upon life as an integrated whole. It has an integrated view point. To think of parts may be proper for a specialist but it is not useful from the practical standpoint. The confusion in the West arises primarily from its tendency to think of life in sections and then to attempt to put them together by patch work. We do admit that

there is diversity and plurality in life but we have always attempted to discover the unity behind them. This attempt is thoroughly scientific. The scientists always attempt to discover order in the apparent disorder in the universe, to find out the principles governing the universe and frame practical rules on the basis of these principles.

Integral Humanism must necessarily make a balanced appraisal of both Bharatiya as well as Western ideologies. On the basis of this evaluation it seeks to show a way which would make man progress further from his present position of thought, experience and achievement.

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PANDIT DEENDAYAL UPADHYAYA'S VIEWS ON INTEGRAL HUMANISM AND WORLD ORDER

Prof. Dr. Madhumati M. Kulkarni

Abstract

The Paper defines the Integral Humanism and then proceeds to analyze Pandit Deendayal Upadhyaya's (DDU) views on it. His Integral Humanism is rooted in socio-cultural locale and he states that it is not an experiment but it is 'an experience of ordinary people in Indian context.' The paper then assesses and enumerates the basic tenets and foundation of DDU's thoughts on Integral Humanism. Reference is made to the four chief entities viz., self, society, nation and universal reality and also four purusharthas Dharma, Artha, Kama and Moksha as analyzed by him and elucidates how they are all interlinked and are sine qua non for the Integral Humanism and world order which ultimately amount to peaceful co-existence and harmony through self-realization, world-realization and God- realization. The Paper makes a passing reference to Sri Aurobindo who has also written voluminously on Integral Philosophy in his prose treatises The Life Divine, Karmayogin, his epic, a poetic rendering of Integral

philosophy and Yoga and magnum opus Savitri. The relevance of DDU's thoughts in the present context is equally significant. Hence the Paper discusses it at length and concludes that Integral Humanism,' in practice refers to civil society activism in the wider interest of the country, culture and tradition.' However the paper affirms that despite the fact that we have traversed a long distance from the glorious past to the dangerously progressing present, with a positive stand and catholic attitude it is not an impossibility to implement Integral Humanism successfully, for world peace, universal brotherhood and global harmony.

1. Introduction:

ॐ सर्वे भवंतु सुखिनः
सर्वे सन्तु निरामयः
सर्वे भद्राणि पश्यंन्तु
मा कश्चित् दुःख भाग्मवेत्
ॐ शांतिः शांतिः शांतिः – उपनिषद

Om sarve bhavantu sukhinah
Sarve santu niramayah
Sarve bhadrani pashyantu
Ma kashchit dukkha bhagbhavet
Om Shantihi Shantihi Shanthi - The Upanishad

- May all become happy, may all be free from illness, may all see the auspiciousness everywhere, may no one suffer, Om peace, peace, peace may the peace prevail.

This शान्तिपाठ mantra of peace has been the ultimate aim put forth by our great saints, sages, visionaries, seers, phosophers since the dawn of civilization of our holy land. Bharat is always known as *Karmabhoomi, Tyag bhoomi, Devbhoomi, Adhyatmabhoomi, Sadhanabhoomi* wherein Dharma - the prescribed code of conduct-is at the back of every act on physical, vital and mental planes.

Born on this soil of Dharma, breathing its air of piety Pandit Deendayal Upadhyaya (1916-1968) went on explaining vividly all through his articles and speeches on the lines of new spiritual practices propounded by Sri Aurobindo which he termed Integral Yoga, Integral Philosophy, teachings of Swami Vivekananda, M.S. Golwalkar etc.

2. Meaning and Definition:

What is Integral Humanism ?

Integral Humanism is a composite of two words viz.. 'integral' and 'humanism'. According to the *Random House Dictionary of the English Language, second unabridged edition* 'integral' means, 1. 'pertaining to or belonging as a part of the whole, constituent or component', 2. 'necessary to the completeness of the whole', 3. 'Consisting or composed of parts that together constitute a whole, 4. 'entire, complete, whole'.

'Humanism' means, 1. any system or mode of thought or action in which human interests, values and dignity predominate, 4. a variety of ethical theory and practice that emphasize reason, scientific inquiry and human fulfillment in the natural world...."

3. Analysis:

Thus 'Integral Humanism' is rooted in social - cultural locale. In fact, it is not an experiment but it is an experience of ordinary people in Indian context.

Pt. Deendayalji, through his words in *Ekatma Manav Vada, Political Diary,* collection of his articles and series of lectures emphasized the need for integral humanism for a world order.

In Pt. Deendayalji's views there is a resurgence of an integrative, holistic and humane model which is capable of harmonizing social, economic, psycho-spiritual and environmental pursuits of humanity. It must be noted that the concept of Integral Humanism is 'creative, rational, intellectual,

spiritual, holistic, all inclusive'. It is society driven not institution-driven. Further, it is accommodative, receptive and common-man-oriented.

The foundation of Integral Humanism -

1. It follows the philosophy of live and let others live.
2. It provides a holistic, an integrated and all-embracing, all-inclusive model.
3. It is a universally valid and eternally relevant model.
4. Being a Vedic model in nature it can offer solutions to any complex problems.
5. It is capable of rejuvenating social, economic, spiritual as well as political life of the diverse people.
6. It is independent of time, space and condition criteria.
7. The paradigm of Integral Humanism is that the 'individual, family, society, nation, world and universe all exist in a spiral form' and' not in concentric circles'.
8. The individual does not create the society as the latter is ' prior to the individual'.
9. The society is greater and nobler than the state. The state is a device to manage the affairs of the society. Nation's life should not revolve around the State. But the state should play a limited role in the society.
10. Political parties should formulate laws based on enlightened public opinion in the society.
11. Education of public opinion should be left to the people themselves.
12. The nation is comprehended on larger parameters. 'It represents past, present and future, 'of the society'. Nation is 'a multi-dimensional reflection of the society.... social, political, economic, ecological...'

Hence a nation is a complete being, a living unity, ever evolving and ever progressing'.

13. The nation is an organic personality. *'Virat Purusha'*. *Virat* or *chiti* is the life force. *Chiti* is the ideal of the nation. National culture and tradition crop out of it.
14. Indian Nationalism is universalistic.
15. Man should maintain harmonious relation with the nature.
16. Technology should not displace or compete with human labour and undermine human values.
17. Human being is not a political/economic creature. Human being is a multi-dimensional entity and spiritualism is the essence of the human personality.

Four Chief Entities:

There is an underlying unity between four entities-self, society, nature and universe/ultimate reality (Brahman or God of the Universe). All these four entities are connected and there is no conflict of interest among the first three entities. These three entities are the manifestation of the single underlying life force of the ultimate reality. There is an organic unity among all these entities in this universe. A nation is a visible form of invisible god of this universe. After all it is a nation not religion that provides livelihood to the people. Hence it is the primary duty of an individual to worship the nation, the formless god of the universe. As such, loyalty to the nation comes first every time and everywhere. Therefore "this is the core of Indian nationhood since ages".

In this integral humanistic social set-up an individual is integrated with the society, nation. Further, a person or a self or an individual entity is, as already stated, multi-dimensional entity with four ascending elements viz.., mind, body, intellect

and soul. A nation essentially constitutes country, culture, constitution/norms and social will power. A country in fact constitutes territory, people and a feeling of a strong attachment to the territory expressed in the form of a mother or a visible form of God of the invisible God of the universe. Culture forms the very soul of the expression of the nation.

The four Purusharthas or efforts of an individual are *Artha-Kama-Dharma-Moksha- Wealth- happiness-dutifulness-Liberation-integrate* an individual with the nation.

धर्मार्थकाममोक्षाणां यस्यैकोऽपि नविद्यते।

अजागलस्तनस्थैव तस्य जन्म निरर्थकम्।।

- He who does not have धर्म - righteousness, अर्थ - wealth, काम-happiness and मोक्ष - liberation, his life is worthless like the udders of a sheep.

Society provides education to the individuals. Individuals, in turn have to discharge their responsibilities towards the society. The society in turn, will take care of their rights. Individuals if need be, have to sacrifice their self-interests in the larger interests of the society. In this way, Integral Humanism is an indigenous, time-tested, universally valid and eternally relevant set-up. It is **A Duty-based rather than the Rights-based Model. It is a Dynamic, Flexible, Egalitarian Order**. It is capable of adjusting or differing as per **'space, time and condition'**.

Prior to the Industrial Revolution of 1750s the idea of making money out of a dead tree was unknown. People nursed ecology, culture and socio-economic fabric of territories. They did not assert their rights over land, forest, wildlife and water bodies. In India, the tribal and forest dwelling communities were integrated with the village people, the village people were integrated with the towns people and the towns people, in turn,

were integrated with the city people. There was perfect balance and harmony among these four categories of population. The concepts like 'small is beautiful', 'sustainability', 'gross domestic welfare', 'happiness factor', 'happy planet index' were not known nor were they needed. These have been tried later owing to the rise of free market economy in 1950s. Modern economy, as we observe, is associated with tension, stress and fatigue, cut-throat competitions on the human front and exclusion and inequality on the economic front almost all over the world.

As such, the world has been in search of an alternative model on culture, territory and people and India continues to be a nation based on culture territory and people dating back to the Vedic times. Of course, every country has a right to explore ideas through its glorious past, future and present to enter into the future. It must be noted that what is based on truth, reason and reality is universally valid and eternally relevant. After all, integral humanism lays its stress on a fully developed human being. Or 'human being is at the centre of its philosophy. Here materialistic progress coexists with spiritual endowments. It focuses on restructuring all areas of human life. Integral Humanism is a 'World view or thought process'.

Deendayalji goes on to state that Bharatiya Sanskriti offers the philosophical substratum on the basis of which these concepts can be harmonized and cherished objectives can be realized. Without such 'basis human thought and development are stultified'. The basic truths propounded by Bharatiya Sanskriti have a validity beyond country and age. As such, **a thorough knowledge of these truths will provide a direction not only for our own advancement, but for the world's progress as well.**

The outlook of *Bharatiya Sanskriti* being integral in nature accepts the seeming differences among various entities and

aspects of life. It also seeks to discover the unity underlying these difference and proceeds to take an integral view of the whole scene. Amid the manifold activities of the world, *Bharatiya Sanskriti* sees interdependence, co-operation and concord rather than conflict, contradiction and discord.

Its Perspective is all-Comprehensive. It wishes and works for well being of all. Thus **Integralism** Is The Key-note.

4. Sri Aurobindo on Integral Philosophy -

It must be mentioned here that Sri Aurobindo, the most leading revolutionary and visionary figure during Deendayalji's time, with his encyclopedic knowledge and wisdom has left voluminous works such as the *Foundations of Indian Culture, Karmayogin. Social and Political Thought* wherein he presents his thoughts about integration and world order. However, after the Alipur Conspiracy Case in 1908 and his imprisonment, he withdrew to a secret retirement at Chandranagar in 1910 and thence sailed for Pondicherry in French India where he took up the spiritual work that needed all his energies. Thus he cut off his connections with active politics, continued silent yoga though he continued to write for his philosophical monthly the Arya. He aimed at the Supramental manifestation to descend for the transformation of the world order, 'Divine life on earth' as he called it through his integral philosophy which he propounded in his *Life Divine and Savitri,* his *magnum opus*, its poetic rendering. In his view there is a mighty law of life, great principle of human evolution, a body of spiritual knowledge and experience of which India is always destined to be a guardian, exemplar and missionary. To understand the heart of this dharma, to experience it as a Truth, to express and execute it in life, to feel the high emotions to which it raises your mind, is what we understand as Karmayoga...' (*Foundations of Indian Culture p.2*)... individual soul ultimately realizes the Infinite

Eternal Immanent as well as Transcendent. Everything else in life in the world is only a vehicle for this great journey... man's whole life including art, literature, social systems, economy, polity is a conscious endeavor to realize this progress... Asia is always spiritual, but India is quintessence of Asiatic way of being....'

5. Present Scenario

Deendayalji's ideas of Integral Humanism and world order seem to be a dwelling in a Utopian State in the present chaotic conditions of the world. The world today is moving at a supersonic pace, leaving every past minute as redundant with appallingly tremendous strides taken by IT revolution, agricultural revolution and innumerable management skills on the one hand and constant threats by missiles, perverted minds and mushroom growth of terrorist organizations, hunger for power in its wake challenging the very survival of this beautiful world on the other. That's why Deendayalji, being aware of this, said in one of his lecture;' the nation is at cross-roads. Some people suggest that we must start from where we have left off one thousand years ago when foreign invaders disrupted our life. But nation is not an inanimate object like a cloth so that weaving can be taken up after a gap in time. We have struaggled to continue our life forward and wrest independence from the aliens. The current of our natural life was not interrupted but has gone on ceaselessly. The task of turning waters of Ganga back to some previous point would not be wise. While standing shoulder to shoulder with other advanced nations of the world we have to retain our identity. So in his second lecture he says,' those who advocate starting from where we have left off a thousand years ago, forget that whether it may or may not be desirable. It is definitely impossible. The flow of time cannot be reversed'. Besides' we to have created originality. In the life our society we

did not remain always mere passive witness to whatever new challenging situations arose; nor did we merely react to every alien action. We too have attempted to reshape our life as required to face the new situations'.

6. Conclusion:

In the light of the foregoing discussion at length on Integral Humanism and world order we may conclude thus:

Much waters have flowed through our holy Ganga in India, river Rhine in Germany, Nile in Egypt, Amazon in South America, Mississippi in North America and Yangtze in China since the Two World Wars, India's struggle for independence, IT revolutions and remarkable progress in their wake on the ground level. But it is deplorable that human minds are getting proportionately, nay, exponentially depleted and hollow. Hence it is time for mental revolution to bring in divine life on earth. And the password to unlock that divine life of Shri Gurudev's Integral Humanism/World Order/One world one humanity/Gandhiji's vision of Ramraj is **"well-trained, well-organised and balanced minds through Yoga.**

Deendayalji therefore finally declares, 'there is no one way of knowing the things or understanding the worldly or other worldly phenomenon. The Western thinkers admit that understandings of the world are much broader than the Western understanding of the world and to adequately address global futures they need to take into account ways of knowing that exceed Western thinking, including critical Western thinking' There is no need to glorify the past that has withstood the test of time based on truth, reason and reality. Both scarcity and abundance of money have created perversions in the global society. Education of those perversions is the biggest challenge today. World is not a global society but a global market. Wealth is not an indicator of sustained well being in the society'.

Thus Integral Humanism 'in practice refers to Civil Society activism in the wider interest of country, culture and tradition'.

Having traversed a long distance from the glorious past to the dangerously progressing present whether Integral Humanism and an ideal world order are practicable is a Gordian knot. However only TIME, THE MASTER-WORKER has to decide! Let's be optimistic anyway and pray :

''आनो भद्राः क्रतवो यन्तु विश्वतः'' -Rig Veda

- Let noble thoughts come to us from all directions.

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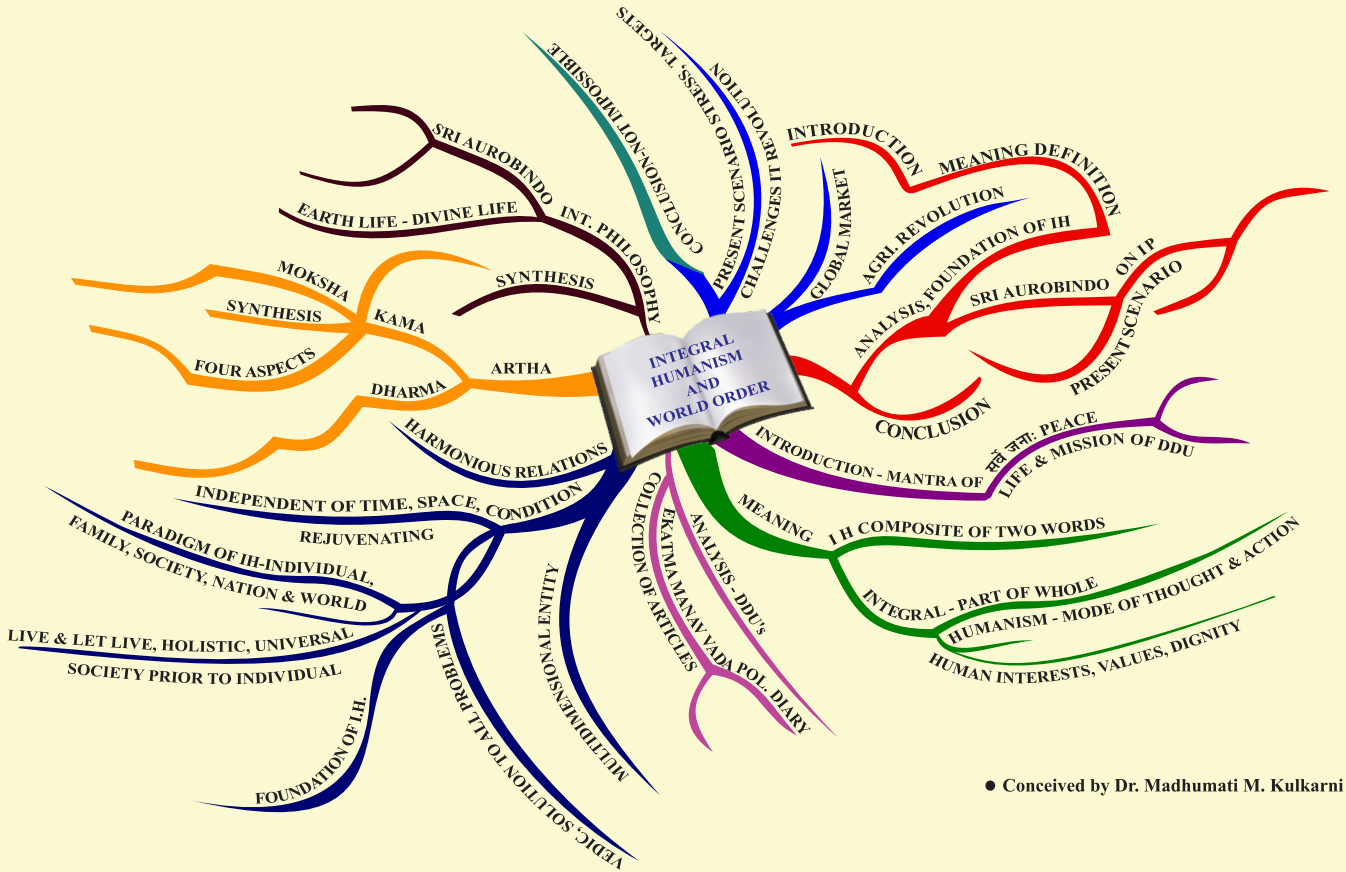
MIND-MAP OF DDU's INTEGRAL HUMANISM AND WORLD ORDER - 23-5-2016



● Conceived by Dr. Madhumati M. Kulkarni

INTEGRAL HUMANISM OF PANDIT DEENDAYAL UPADHYAYA WITH REFERENCE TO ADVAITA PHILOSOPHY

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Abstract

Advaita Vedanta is the oldest extant sub-school of Vedanta- one of six schools of orthodox darsanas. The school uses concepts such as Brahman, Atman, Maya and others that are found in major Indian religious traditions, but interprets them in its own way for its theories of moksha. The present paper highlights on humankind, according to Pandit Deendayal Upadhyaya, which had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties) and moksha (total liberation or salvation). While none could be ignored, dharma is the "basic" and moksha the "ultimate" objective of humankind and society. He claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind and was hence based on the materialist objectives of desire and wealth.

Keywords : Advaita Vedanta, darsanas, Brahman, atman, maya, humankind, moksha etc.,

Introduction:

Humanism is a broad category of ethical, metaphysical, epistemological and political philosophies in which human interests, values and dignity predominate. It has an ultimate faith in humankind, believes that human beings possess the power or potentiality of solving their own problems, through reliance primarily upon reason and scientific method applied with courage and vision.

The term "humanism" was coined in 1808, based on the 15th Century Italian term "umanista", which was originally used to designate a teacher or student of classic literature.

Rather than being a specific doctrine on its own, Humanism is more a general life stance or attitude that upholds human reason, ethics and justice, and is a component of a variety of more specific philosophical systems, and is incorporated into some religious schools of thought. It is an optimistic attitude to life whose ultimate goal is human flourishing, doing good and living well in the here and now, and leaving the world better for those who come after.

As an ethical doctrine, it affirms the dignity and worth of all people and their ability to determine right and wrong purely by appeal to universal human qualities, especially rationality. It seeks truth and morality through human means in support of human interests, and focuses on the human capacity for self-determination. It endorses universal morality based on the commonality of the human condition.

As a metaphysical doctrine, Humanism believes in a naturalistic metaphysics or attitude toward the universe that considers all forms of the supernatural as myth, and regards Nature as the totality of being, and as a constantly changing

system of matter and energy which exists independently of any mind or consciousness. It rejects the validity of transcendental justifications, such as a dependence on belief without reason, the supernatural, or texts of allegedly divine origin.

It considers faith as an unacceptable basis for action, and holds that it is upto humans to find the truth, as opposed to seeking it through revelation, mysticism, tradition or anything else that is incompatible with the application of logic to the observable evidence. It is therefore generally compatible with Atheism and Agnosticism, but does not require these, and can be compatible with some religions. It is an ethical process, not a dogma about the existence or otherwise of gods. To some extent, it supplements or supplants the role of religions, and can be considered in some ways as "equivalent" to a religion.

As an epistemological doctrine, it supports scientific skepticism i.e. it questions the veracity of claims lacking empirical evidence and the scientific method (the collection of data through observation and experimentation, and the formulation and testing of hypotheses).

As a political philosophy, Humanism emphasizes individual freedom and responsibility, human values and compassion, and the need for tolerance and cooperation, and it rejects authoritarian beliefs. It affirms that we must take responsibility for our own lives and the communities and world in which we live.

Types of Humanism:

Secular Humanism: The branch of Humanism that rejects theistic religious belief and adherence to belief in the existence of a supernatural world. Secular Humanists (who are often scientists and academics) generally believe that following humanist principles leads to secularism (which asserts the right to be free from religious rule and teachings), on the basis that

supernatural beliefs cannot be supported using rational arguments, and therefore the supernatural aspects of religiously associated activity should be rejected. The term "humanism" in general usually refers to Secular Humanism as a default meaning.

Religious Humanism: The branch of Humanism that considers it religious, or embraces some form of Theism, Deism or supernaturalism, without necessarily being allied with organized religion. It is often associated with artists, scholars in the liberal arts and liberal Christians (especially Unitarian Universalists, Quakers, Anglicans and Lutherans). Religious Humanists feel that Secular Humanism is too coldly logical and ignores the full emotional experience that makes humans human.

Renaissance Humanism: Often known as Classical Humanism or simply Humanism. The initial flowering of humanist thought in the 15th and 16th Centuries, in opposition to the dominant Scholastic philosophy of the day. Renaissance Humanists promoted human worth and individual dignity, and believed in the practice of the liberal arts for all classes.

Post-Humanism: A late 20th Century philosophy which attempts to bring Renaissance Humanism up to date in a modern technological world, and to counter the allegations of speciesism (discrimination in favor of one species, usually the human species, over others) and anthropocentrism (the belief that human beings and human society are, or should be, the central focus of existence) which have been levelled at Humanism.

Educational Humanism: A current in education which began to dominate school systems in the 17th Century. It held that the studies that develop human intellect are those that make humans "most truly human". It was based on the concept of faculty psychology (which views the mind as a collection of separate modules or distinct intellectual faculties, such as the

analytical, the mathematical, the linguistic, etc), which has been largely discredited in the 20th Century.

Marxist Humanism: A branch of Marxism that primarily focuses on Marx's earlier writings, (especially the "Economic and Philosophical Manuscripts" of 1844 in which he develops his theory of alienation), as opposed to his later works, which are considered to be concerned more with his structural conception of capitalist society.

Integral Humanism: The political philosophy developed by the Jana Sangh movement in India in the 1960s, in opposition to Western political philosophies which it sees as preoccupied with materialism and over-looks of the social well-being of the individual. It sees both Capitalism and Socialism as essentially flawed, and as stimulating greed, class antagonisms, exploitation and social anarchy.

Advaita Vedanta is a school of Hindu philosophy and religious practice, and one of the classic Indian paths to spiritual realization. Advaita refers to the idea that the true Self, Atman, is the same as the highest Reality, Brahman. It gives a unifying interpretation of the whole body of Upanishads, providing scriptural authority for the postulation of the non-duality of Atman and Brahman. Followers seek liberation or release by acquiring vidya (knowledge) of the identity of Atman and Brahman. It emphasizes Jivanmukta, the idea that moksha (freedom, liberation) is achievable in this life.

Advaita Vedanta is the oldest extant sub-school of Vedanta – one of six schools of orthodox darsanas. The school uses concepts such as Brahman, Atman, Maya and others that are found in major Indian religious traditions, but interprets them in its own way for its theories of moksha. Advaita Vedanta traces its roots in the oldest Upanishads, with Badarayaṇa's Brahma Sutra consolidating the central premises of this tradition. The

principal, though not the first, exponent of the Advaita Vedanta-interpretation was Adi Shankara in the 8th century, who systematized the works of preceding philosophers.

Advaita Vedanta, like all Indian philosophies, developed in a multi-faceted religious and philosophical landscape, in interaction with ther traditions of India such as Jainism and Buddhism. In its history, it influenced and was influenced by various traditions and texts of Hindu philosophies such as Samkhya, Yoga, Nyaya, other sub schools of Vedanta, Vaishnavism, Shaivism, the Puranas, the Agamasas well as social movements such as the Bhakti movement.

Humankind, according to Pandit Deendayal Upadhyaya, had four hierarchically organized attributes of body, mind, intellect and soul which corresponded to four universal objectives, kama (desire or satisfaction), artha (wealth), dharma (moral duties) and moksha (total liberation or salvation). While none could be ignored, dharma is the 'basic', and moksha the 'ultimate' objective of humankind and society. He claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind, and was hence based on the materialist objectives of desire and wealth.

Upadhyaya claimed that Integral Humanism followed the tradition of advaita developed by Adi Sankara. Non-dualism represented the unifying principle of every object in the universe, and of which humankind was a part. This, claimed Upadhyaya, was the essence and contribution of Indian culture.

Conclusion:

As a humanist, Pandit Deendayal Upadhyaya worshipped god through the service of man and looked upon all human beings as but the manifestations of god himself. His humanism meant his utter devotion to the human interest. The present era should bring a synthesis of Science and spirituality, Socialism

with human rights, Social change with non-violence national sovereignty with world citizenship.

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SOCIAL PHILOSOPHY OF INTEGRAL HUMANISM

Prof. P.V. Krishna Bhatta

Abstract :

Integral Humanism is the political philosophy expounded by Pandit Dindayal Upadhyaya after he took over as the General Secretary of Bharatiya Jan Sangh, a national political party born after independence, which he served as its General Secretary for over twelve years and succeeded as its President during the last year of his life.

The four lectures he delivered in Mumbai in 1965 became the first exposition of this Philosophy which the party adopted later as its political ideology.

Before entering into a discussion of the Philosophy which he propounded it would be worthwhile to have a glimpse of the personality of its proponent, Sri Dindayal Upadhyaya who was

born in a lower middle class family in a small village called Nagala, Chandrabhan near Mathura in UP in the year 1936. Having lost both his parents at a very young age Dindayal grew up under the care and protection of his uncle.

As a young man Dindayal was destined to witness the departure of his younger brother and another cousin, which left an indelible scar on his young mind.

But undeterred by these early shocks he continued his studies amidst all adverse circumstances and proved his mettle by annexing the highest merit for the whole state in both the matriculation and intermediate examinations. His concern for the weak and less privileged and his eagerness to extend a helping hand to them were demonstrated when he formed the 'zero club' to assist his own classmates who were academically weak and needed support.

When he was studying for his M.A. course his cousin Ramadevi fell ill and he had to discontinue his studies to take care of her. During the period he studied homeopathy with a view to attend to her health needs. He could not however save her life, an incident which left a deep scar on his mind.

An incident which took place when he lived in Kanpur with Shri Nanaji Deshmukh throws light upon his intense moral sensitivity and concern for the poor.

Once both of them went to the market to buy some vegetables. They bought some from a woman and paid the money, which was not more than a few small coins and returned home. While on the way Dindayalji suddenly remembered something and told Nanaji, "Nana, we have committed a grave mistake, one of the coins in my pocket was a worn-out coin and has lost its currency. The woman would be made to suffer a loss

because of our fault. He became so restless over the incident. Both of them walked back to that woman and offered a new coin in exchange for the old one. The woman said, how can I find out the one which you gave me. She forwarded the small bag which contained all the coins she had received. Dindayalji found out the one which he had given, took it back and replaced it with the new one. Such was his keen sense of honesty and consideration for the poor.

It was during his stay at Kanpur that he came in contact with the RSS and was attracted towards its nation building mission. His close friendship with Nanaji and a few other prominent Sangh workers also played an important role in attracting him towards Sangh work. After completing his second year of Sangh training camp, being inspired by the great personalities of Dr. Hedgewar and Sri Guruji, he decided to dedicate himself to the cause of nation building, setting aside all material and mundane attractions. He became a Pracharak, a full-time dedicated worker of RSS as such people were called in RSS parlance.

There was pressure for marriage from his family as it generally happens for a bright young man of his age. The letter he wrote to his uncle in this connection throws light upon his intense concern for and at the disorganised and subservient state of the society and his determination to dedicate himself to the cause of organising the Hindu society and instilling a sense of honour and self-respect in it.

Expressing his resolve to dedicate himself to serving the cause of organising Hindu society, he wrote to his uncle, "Look at the state of our prominent leaders in the society. The Muslim ruffians bring to dust the honour and respect of our respectable men in a matter of seconds, because individually they may be

eminent and respectable, but the society to which they belong is extremely weak and disorganised and the individuals are self centred. Do you feel confident that in times of crisis, the society will stand up for your support? No, the reason, our society is weak and disorganised. The honour and dignity of our women folk is looted in broad day light and our people who often make tall claims about their great culture and heritage keep looking at such incidents helplessly with dazed eyes. At the most the incident gets published in some newspaper or Mahatmaji expresses his anguish over the incident in the 'Harijan'. Do the Hindus not have the strength and courage to confront such ruffians and teach them a lesson?"

"The reason for our downfall is the lack of organisation. The other evils like lack of education etc. are the repercussions of our fallen state. So for as the question of individual prestige and success in life you know it very well what name and success, an enslaved people can aspire for".

For the sake of the honour and dignity of which society Shree Ram had to suffer the travails of forest life Sri Krishna suffered countless hardships, Rana Pratap underwent the ordeal of forest life, Shivaji sacrificed everything that belonged to him and the children of Sri Gurugovind Singh got themselves smilingly buried under the senotaph can we not forego and do away with our false ambitions and aspiration?

The letter gives a clear indication of how he was distressed with the fallen state of the condition of the society as well as his firm resolve to dedicate himself to the cause of uplifting the country.

After working in the RSS for a few years he was asked by PP Sri Guruji the Sarasanghchalak of RSS to go into the political

field when Dr. Shamprasad Mukherjee, the founder of Bharatiya Jan Sangh, a nationalist political party, requested Sri Guruji, to extend to him the support of some competent workers to build the new party which he had founded. Dindayalji devoted the rest of his life for building the party before his untimely demise under extremely suspicious circumstances, which brought an end to his illustrious career and dealt a severe blow to the prospects of the country. But the burning flame of idealism that he represented inspired thousands of workers who dedicated their lives for building up the party which he had nursed in its initial stages. And if today Bharatiya Janatha Party, the new *avatar* of the earlier Jan Sangh has emerged as a major political party and occupied the seat of power at the centre, with a distinct ideology and national commitment, it owes its rise largely to the inspiration and idealism infused by Pandit Dindayal Upadhyaya.

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The country achieved independence after undergoing a long period of barbaric invasion and foreign rule lasting for nearly 800 years which had left the country in a badly emaciated condition. The stupendous task of rebuilding and rejuvenating the country posed a serious challenge. Several leaders of the freedom movement and of thought presented their own ideas regarding the plan to rebuild the nation.

Pandit Jawaharlal Nehru who happened to assume the reigns of power as the first Prime Minister of independent Bharat declared socialism and secularism as the basic guiding principles of the government in the pursuit of its policy of national development.

In this connection, I am reminded of an article written by Dr. Sri Prakasha, then the Governor of Maharashtra and an eminent

scholar in his own right. His father Dr.Bhagawandas was also hailed as one of the greatest scholars of the day. Sri Prakasha wrote in his article, "the country regained its independence after a long period of struggle and sacrifice. The gigantic task of rebuilding the country from the ruins was before us. Pandit Nehru who happened to wield the reins of power had taken upon himself the responsibility of guiding the course of the nationalship. Nehru had declared Socialism and Secularism as the guiding principles for the course of national development. Both these were somewhat new ideologies borrowed from outside, which the mass with in general was not familiar. Therefore I wanted to know what was meant by these ideals and what was his vision of a socialist and secularist society. Sri Prakasha wrote, I met Pandit Nehru three times and put this question to him. But all the three times he avoided a direct reply. Then I looked at the society to know how the people in general understood these words. To my shock and surprise I found that the people understood socialism to mean, greed, jealousy and a desire to become rich somehow or the other and secularism came to mean denunciation of all higher moral and spiritual values of life.

Pandit Nehru was a great admirer of the Soviet Union and was eager to fashion the economy of the country on the lines of socialism. When Mahatma Gandhiji had advocated the decentralised, village oriented economic structure, Nehru had rejected his idea saying, 'we would be taking the country back to the 18th century if we were to follow your suggestions'.

Socialism was the talk in the air. Almost every leader worth his name, spoke about socialism, which prompted an eminent political thinker by name CEM Joad to say, Socialism has become a hat which has lost its shape because everybody wants

to put it on his head. Even the other political parties in the country which claimed to differ from the Congress in several policy matters were declaring their commitment to Socialism.

It was at this juncture that Dindayal Upadhyaya came up with a distinct nationalist approach based on the rich intellectual tradition of the country. The first thing he noted with regard to the western idealogies was that they emerged in reaction to the prevailing circumstances. The concept of democracy emerged as a reaction to the repressive monarchical regimes which deprived the people of their basic rights. The people rose in reaction to such regimes, as a result of which the rulers were forced to gradually acknowledge the democratic and human rights of the people. Similarly the ideology of Socialism gained momentum in the wake of industrial revolution, when a large number of workers became extremely pitiable because they were subjected to cruel exploitation by the capitalist. It was under those pitiable conditions of poverty and exploitation, the movement for upholding the rights of the people, gained momentum. If democracy claimed to uphold the principle of freedom, socialism claimed to fight for and usher in equality. But in countries where Socialism or its more radical form communism was sought to be introduced, the situation was different. It could be described as a plunge from the frying pan to the fire.

In this connection a conversation between Swami Vivekananda and some Western intellectuals is worth noting. The Western thinkers said, "We would accept your ideas of spiritualism and in return you should accept our ideology of socialism. You agree with us in the sphere of economics, while we do so in the sphere of spiritualism. Swamiji replied, "Brothers, you are right, but your new ideology is in an

experimental stage while ours is an ancient nation. We are several thousand years old. We are no fanatics. Before we accept your ideology let us see that it has stabilised. We should like to see the evidence whether it had sustained the society for some five hundred years. We cannot accept an ideology which has not yet been tried and is still in a state of experimentation".

The Communists have been claiming from house tops that they have the monopoly for championing the cause of the poor, the deprived and the underdogs. During the 20th Century following the Soviet revolution a number of East European countries came under Communist regime. A book published about 17 years ago, first in France and then in the USA and other European countries, in *Black Book of Communism*, authored by Stephan Courtois, Nicholas Worth and others records in detail how people were killed and terrorised under the communist regimes.

After giving a detailed account of the kind of persecution, the book gives the statistics people killed in each of these countries. The authors have asserted that the number includes those who were killed specifically by the use of force by the state and does not include those who died due to natural calamities or epidemics and so on. According to the authors the number of people so massacred are USSR-20 million, China 65 million; Vietnam 1 million, Latin America 150000, Africa 1.9 million, Afghanistan 1.5 million, countries where communist parties are not in power about 10,000.

No wonder, the people rose in revolt against these regimes and they fell one after the other like a house of cards, belying all the false claims of the communists.

Dindayal Upadhaya asserted in unequivocal terms that being a civilization dating back to several thousand years and possessing a profound philosophy of life, there is no valid reason for us to adopt the half baked philosophies of the West. We must try to chart our own course in the light of the philosophy propounded by our seers and sages.

Dindayalji did not try to project any philosophy of his own. What he did was only to reinterpret the time tested philosophy enunciated by the great seers and sages of yore and apply the same to the present conditions of life. He said that the experiences of one group of people may not be applicable to all others in equal measure. Every country will have to chart out its own course of development in the light of its history, its philosophy of life. In so far as the universal principles and values are concerned, we shall benefit from the over all knowledge and experiences of the entire mankind. Out of these principles whatever is our own we shall make them relevant to the present and whatever is drawn from outside we shall transform it to suit our requirements (स्वदेशी को युगानुकूल बनाना, स्वदेशी को स्वदेशानुकूल बनाना).

He said that freedom or self governance will become meaningful only when we plan and shape our systems of life on the basis of our own view and values of life.

In the West, man has been variously described by thinkers and philosophers as social animal, political animal, rational animal and so on. Dr. P.H. Nagaraja Rao in his book on Shankaracharya say, the Western philosophers have described man as social, political or rational animal. To none of them did it occur to describe man as a spiritual being, which Sri Shankara has done. Accordingly in the Hindu tradition the aims of life have been described as four fold, namely *Dharma, Artha, Kama and*

Moksa. The uniqueness of this approach is it takes a holistic view of life, taking into account all the physical, moral and spiritual needs of man. Our sages and philosophers have declared in unequivocal terms since ancient times that man lives a unified existence of four aspects namely body, mind, intelligence and soul or the spirit. As stated in the *Bhagavadgita* -

इंद्रियाणि पराण्याहुःन्द्रियेभ्यः परं मनः
मनसस्तु पराबुद्धिःर्यो बुद्धेः परतस्तु सः।।

Gita : 3 : 42

While thinking of the needs of man, all these four dimension of the individual need to be taken into account. The most crucial drawback in the western ideologies mentioned above is that it fails to take note of or devote adequate attention to the spiritual dimension of the human personality.

The physical needs of food, shelter and clothing are basic needs. They must be fulfilled. But it is equally important that adequate condition be created for the satisfaction of the other three kinds of needs. Our social, economic and educational systems must be attuned to fulfil these needs.

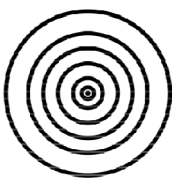
First, appropriate provision must be created for the fulfilment of individual needs. Societal needs also must be taken into consideration. The Western ideologies have always viewed the interests of the individual and the interests of the society as mutually contradictory. If you try to uphold the interests of the individual, the interests of the society will be adversely affected. If you try to give prominence to societal interests the interest of the individual will suffer a set-back. These opposing viewpoints have given rise to the conflicting ideologies of individualism and socialism. If some theorists have argued that it is the individual who constitutes the society, others have taken the view that

society resembles an organic system where an individual constitutes a minute part of it. Therefore society is more important than the individual. These differing viewpoints have given rise in the West to conflicting theories such as individualism, laissez-faire theory, capitalism on the one hand and socialism, communism and fascism on the other.

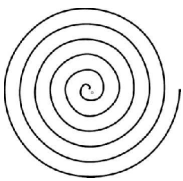
But Dindayalji saw no contradiction between the interests of the individual and those of the society. According to him it is a process of continuous evolution from the individual to the entire universe. When the individual rises above the narrow centre of his self interest, he becomes one with the family, still moving further becomes one with the community, then with the nation and ultimately with the entire mankind. As it is described in the *Mahabharata* -

न्यजेदेकं कुलस्यार्थे, ग्रामस्यार्थे कुलं त्यजेतः
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेतः।।

However, here त्यजेत् does not mean renouncing or discarding, but enlarging. According to him the relation among the different entit individual to the universe, is not one of concentric circles, necessitating to rupture one in order to move to the next circle, but a spiral one which naturally leads to the next wider circle as follows -



Concentric



Spiral

Differing from both the social contract that society has a spiritual existence of its own. He said that in our scriptures this

life principle of the society is designated as chiti. This soul power of the nation manifests itself in the form of *vital* energy informing the different spheres of national life is called *Virat*. It is not an artificial setup deliberately created. Every society is born with a chiti and the latter determines the ways of thinking and acting of the society. The action and behaviour of an individual is determined as right or wrong on the basis of *chiti*. A society or nation remains vibrant and energetic so long as its '*chiti*' is strong.

Dindayalji said that in our tradition State is an important institution but not all powerful. State is created for the purpose of protecting the nation. It is the responsibility of the state to create conditions for translating the ideals of the nation into practice.

Much is spoken about secularism in our political debetes. Nobody is absolutely sure about what secularism means or what is the nature of a secular state. Dindayalji said, there was no need for the word secularism in our country. The word secularism has been variously *Nirapeksha* and so on. These descriptions are based on a totally wrong and erroneous translation of the word Dharma. Dharma was wrongly translate as religion and secularism was defined as something not related to or not influenced by religion. The whole idea was totally wrong and erroneous. Dharma does not mean religion and in fact it has nothing to do with religion. In fact in our tradition even the concept of religion is markedly different from what is in the West.

Dharma, as we all know, is derived from the root, *Dhri*, which means to sustain or uphold. Dharma is that which sustains the society.

धारणात् धर्म मित्याहुः धर्मो धरयतिप्रजाः, that which sustains society is called Dharma, therefore Dharma sustains or upholds the

society, that is how Dharma is defined. In the earlier days the King was the ruler but he was not absolutely supreme, he was dictated to act in accordance with Dharma. The people have their Dharma and the representatives of the people have their Dharma, according to which they were expected to manage the affairs of the state. What is good for the people is to be ultimately decided by Dharma and not according to the whims of the majority. Rule of Dharma, therefore means rule of righteousness and ethical principles and not in accordance with religious dogmas Keeping Dharma out of the ambit of governance would only mean a government bereft of ethical principles.

As regards the economic system Dindayalji argued that we need to develop a system which is conducive for the development of human values and not detrimental to the same. It should be conducive for the total development of the human individual and not have adverse impact on the same. He said in the earlier days production used to follow consumption. Now we have arrived at a situation wherein consumption is led by production. He said that the aim of our economic policies should not be unlimited production but we should aim at restrained consumption. We often hear the expression exploitation of nature. Exploitation is not the right approach. It will have adverse impact in the long run. The right approach would be milching the nature, which means making use of the resources in such a way that the resources are not over exploited.

He pleaded strongly for an alternative decentralised system, which will given primacy to agriculture and decentralized mode of production and distribution which will avert the twin evils of concentration of economic power and exploitation of the vulnerable sections of the people.

Dindayal Upadhyaya, all through his life cherished the dream of a resurgent Bharat which will not only emerge as an affluent and mighty nation but will be able to present before the world an example of a society characterised by high moral and spiritual values.

The concluding words of his speech at the Calicut conference of the Bharatiya Jansangh give us a glimpse of his vision of a resplendent national life for the sake of which he had dedicated his whole life without even the slightest trace of personal interest.

As to the nature of a 'spiritualised society' Sri Aurobindo's vision is as follows:

"A spiritualised society would treat in its sociology the individual, from the saint to the criminal, not as units of a social problem to be passed through some skillfully divised machinery and either flattened into the social mould or crushed out of it, but as souls suffering and entangled in a net and to be rescued, soul growing and to be encouraged to grow, souls grown and from whom help and power can be drawn by the lesser spirits who are not yet adult. The aim of its economics would be not to create a huge engine of production, whether of the competitive or the co-operative kind, but to give to men - not only to some but to all men each his highest possible measure - the joy of work according to their own nature and free leisure to grow inwardly, as well as a simply rich and beautiful life for all. In its politics it would not regard the nations within the scope of their own internal life as enormous State machines regulated and armoured with man living for the sake of the machine and worshipping it as his God and his larger self, content at the first call to kill others upon its altar and to bleed there himself so that the machine may remain

intact and powerful and be made ever larger, more complex, more cumbrous, more mechanically efficient and entire. Neither would it be content to maintain these nations or States in their mutual relations as noxious engines meant to discharge poisonous gas upon each other in peace and to rush in times of clash upon each other's armed hosts and unarmed millions, full of belching shot and men missioned to murder like hostile tanks in a modern battlefield. It would regard the peoples as group - souls, the Divinity concealed and to be self discovered in its human collectivities, group- souls meant like the individual to grow according to their own nature and by that growth to help each other, to help the whole race in the one common work of humanity. And that work would be to find the divine Self in the individual and the collectivity and to realize spiritually, mentally, virtually, materially its greatest, largest, richest and deepest possibilities in the inner life of all and their outer action and nature.

(Page no. 241-242, The Human Cycle The Ideal of Human Unity, War and Self- Determination Sri Aurobindo)

"We are indeed inspired by the past achievements, but we do not regard it as the highest point of glory. We are realistic about the present conditions, but not tied down by them. We have in our eyes the golden dream of a glorious future, but we are not in a state of stupor. Rather we are Karmayogis prepared to plunge into action to realise those dreams. We are Karmayogis set about to worship the Sanatan samskriti characterised by unknown past, fleeting present and eternal future.

We are confident of our victory. Let us march ahead with the determination of penance."

एकात्म मानव दर्शन आधारित जीवन

श्री. दिलीप केलकर

प्रस्तावना

हर एक समाज का जीने का एक तरीका होता है। इसे उस समाज की जीवनशैली कहते है। यह तरीका उस के अच्छे जीने की कल्पना के आधार पर बना होता है। इस अच्छे जीने की कल्पना का आधार उस समाज की सृष्टि निर्माण की कल्पना और उस पर आधारित सृष्टि के विभिन्न अस्तित्वों से संबंधित विचार होते हैं। इसे ही उस समाज का तत्त्वज्ञान कहा जाता है। इसे ही उस समाज की जीवनदृष्टि भी कहा जाता है। अंग्रेजी में इसे वर्ल्ड-व्ह्यू कहते हैं।

अपनी जीवनदृष्टि के अनुसार समाज के सभी मानवों को व्यवहार करना संभव हो इसलिये समाज कुछ व्यवस्थाएँ निर्माण करता है। समाज की जीवनदृष्टि, जीवनशैली और उन के अनुरूप निर्माण की हुई विभिन्न व्यवस्थाओं को मिलाकर उस समाज का जीवन बनता है। जीवन का एक नमूना तैयार होता है। एक प्रतिमान बनता है। अन्य समाजों से जीवनदृष्टि में भिन्नता होने से यह जीवन या प्रतिमान उस समाज की विशेषता होती है।

एकात्म मानव दर्शन यह प्राचीन काल से चले आ रहे चिरंजीवी भारतीय प्रतिमान की एक मोटी मोटी और युगानुकूल प्रस्तुति है। जीवन के चिरंतन सिद्धांतों का वर्तमान में भी अनुपालन हो सके इस हेतु की हुई युगसुसंगत प्रस्तुति को 'युगानुकूल' कहते हैं। युगानुकूलता के साथ देशानुकूल होने से यह प्रस्तुति अधिक व्यवहार्य बनाती है।

आज के इस ज्ञानयज्ञ में हम पं.दीनदयालजी उपाध्याय द्वारा लगभग ५१ वर्ष पूर्व की गये इस एकात्म मानव दर्शन का, इस के अनुसार मानव जीवन के प्रतिमान की रूपरेखा का और वर्तमान अभारतीय प्रतिमान के स्थान पर एकात्म मानव दर्शन पर आधारित मानव जीवन के प्रतिमान की प्रतिष्ठापना की प्रक्रिया का विचार करेंगे।

सन १९६५ में पं. दीनदयालजीने भारतीय जनसंघ के कार्यकर्ताओं के सामने मुंबई में २२, २३, २४, २५ अप्रैल १९६५ में अपने विचार प्रस्तुत किये थे। इन विचारों को ही 'एकात्म मानव दर्शन' कहा जाता है। पंडितजीने की हुई एकात्म मानव दर्शन की प्रस्तुति केवल चार व्याख्यानों में और वह भी एक राजनीतिक दल के कार्यकर्ताओं के लिये मार्गदर्शन होने के कारण इस में प्रमुखतः आर्थिक पहलुओं की कुछ विस्तार से और समाज जीवन के अन्य पहलुओं की थोडी कम अधिक मात्रा में संकेतात्मक प्रस्तुति मिलती है। जो विचार पं. दीनदयालजीने रखे हैं उन के आधार पर भारतीय जीवन के प्रतिमान की अधिक स्पष्ट रूप में और अधिकाधिक पूर्वता से विचारपूर्वक प्रस्तुति करने की हमारी जिम्मेदारी बनती है।

एकात्म मानव दर्शन

एकाकी न रमते। सोऽकामयत्। एकोऽहं बहुस्यामः। अर्थात् अकेला हूं. मन नहीं रमता। इसलिये अनेक हो जाऊं। ऐसी इच्छा परमात्मा को हुई। तब परमात्मा ने तप किया और अपनी इच्छा और शक्ति से जिस प्रकार से मकडी अपने में से ही जाल निर्माण कर उस में रहती है उसी तरह उसने अपने में से ही समूची सृष्टि का सृजन किया और उसके कणकण में परमात्मा का या आत्मतत्त्व का वास है। इस लिये चराचर में एकात्मता व्याप्त है। आत्मीयता यह 'आत्मतत्त्व' से बना शब्द है। इस का अर्थ 'एकात्मता' होता है। एकात्म मानव दर्शन 'एकात्मता के सिद्धांत पर आधारित राष्ट्र जीवन के भारतीय प्रतिमान की मोटी मोटी युगानुकूल प्रस्तुति है। चराचर में व्याप्त इस एकात्मता की व्यावहारिक अभिव्यक्ति 'परिवार भावना' है। भगवान शिव का परिवार

हमारा आदर्श परिवार है। इस तत्त्वज्ञानपर आधारित जीवनदृष्टि के निम्न विचारसूत्र उभरकर आते हैं।

एकात्म मानव दर्शन वास्तव में एकात्मता का दर्शन ही है। किंतु इस की आवश्यकता केवल मनुष्य को होती है। केवल मनुष्य ही प्रकृति को बिगाडने की, उसे ठीक रखने की या बिगडे पर्यावरण को सुधारने की क्षमता रखता है। इसी लिये इसे एकात्म 'मानव दर्शन' कहा गया है। पशुओं के व्यवहार प्राणिक आवेगों के कारण चलते हैं। लेकिन मनुष्य के व्यवहार मन के स्तरपर भी चलते हैं। मन इच्छा करता है। इच्छाएँ अमर्याद होती हैं। गांधीजी कहते थे– 'There is enough in Nature for everybody's needs but not for greed.' यानी प्रकृति मानव की आवश्यकताओं के लिये तो पर्याप्त है लेकिन लोभ के लिये नही। इस चंचल मन को संयम में रखने के लिये भी एकात्म मानव दर्शन बताया गया है।

जीवनदृष्टि के विचारसूत्र

१) मोक्ष ही मानव जीवन का लक्ष्य है – समग्र विकास की संकल्पना

व्यक्तिगत स्तर पर मोक्ष ही मानव जीवन के समग्र विकास की सीमा है। विपरीत शिक्षा प्रणालि के कारण मोक्ष कहते ही आज कल बहुतेरे लोगों को लगता है कि यह कोई अत्यंत गूढ अवधारणा है। वास्तव में उस में गूढता कुछ भी नहीं है। स्वामी विवेकानंदने इसे प्रत्येक मनुष्य में पहले से ही उपस्थित परफेक्शन यानी 'पूर्णत्व' कहा है। 'Education is the manifestation of the perfection already existing in the man' – स्वामी विवेकानंद । इसी का अर्थ है प्रत्येक में 'परमात्मत्व' पहले से ही उपस्थित है। इस 'परमात्मत्व' का प्रकटीकरण ही शिक्षा है। पं. दीनदयालजीने इसे और सरल भाषा मे कहा है।

व्यक्तिगत विकास, समष्टिगत विकास, सृष्टिगत विकास और परमेष्ठीगत विकास यह व्यक्ति के समग्र विकास के आयाम हैं। इन में से एक के भी विकास में कमी रह जाने से व्यक्ति का समग्र विकास महीं हो पाता। शरीर, प्राण, मन, बुद्धि और चित्त यह पाँच घटक हर व्यक्ति के भिन्न होते हैं। मनुष्य की अष्टधा प्रकृति यानी पंचमहाभूत और मन, बुद्धि और अहंकार से बने रूप में से आत्मत्त्व व्यक्त होता है तब उसे 'व्यक्ति' कहते हैं। हर मनुष्य का यह 'व्यक्ति'गत रूप अन्यों से भिन्न होता है। हर मानव अपने इस रूप के विकास की संभावनाएँ लेकर जन्म लेता है। इन संभावनाओं

के उच्चतम स्तर तक विकास करना यह उस व्यक्ति का व्यक्तिगत विकास कहलाता है।

मानव यह एक सामाजिक जीव है। समाज के बगैर यह जी नहीं सकता। इसी प्रकार से सृष्टि के या पर्यावरण के बगैर भी मनुष्य जी नहीं सकता। इस लिये हर व्यक्ति के लिये समाज के साथ और सृष्टि के साथ समायोजित होकर जीना आवश्यक होता है। जब व्यक्ति समाज के साथ 'एकात्मता' का अनुभव कर उसके अनुसार जीता है, सारा मानव समाज मेरा परिवार है ऐसा मानकर व्यवहार करता है, तो उसका समष्टिगत विकास होता है। और जब वह सृष्टि के भी सबी घटकों को पारिवारिक भावना और व्यवहार के दायरे में लाता है तो उसका 'सृष्टिगत' विकास होता है। चराचर में परमात्मा व्याप्त होने के कारण चराचर से जब एकात्मता की अनुभूति और व्यवहार की उच्चतम सीमा तक उसका विकास हो जाता है, तब मानव का परमेष्ठीगत विकास अपने आप हो जाता है। ऐसे विकास को ही समग्र विकास कहते हैं। मानव के परमेष्ठीगत विकास की अवस्था को परमात्मपद प्राप्ति, पूर्णत्व, मोक्ष, मुक्ति आदि नामों से जाना जाता है।

मानव जीवन का लक्ष्य व्यक्तिगत स्तरपर मोक्ष, सामाजिक स्तरपर स्वतंत्रता और सृष्टि के स्तरपर धर्माचरण है।

धर्म की व्याख्याएँ

क) धारयति इति धर्म : किसी वस्तू या पदार्थ के संदर्भ में ही धर्म शब्द का प्रयोग होता है। जैसे शरीर के लिये शरीरधर्म, मानव के लिये मानवधर्म, समाज के लिये समाजधर्म, पुत्र के लिये पुत्रधर्म, व्यावसायिक के लिये व्यवसाय धर्म, सैनिक के लिये सैनिकधर्म, भौतिक का अर्थ है जिससे वह ईकाई बनी रहती है, सजीवों के संदर्भ में बलवान होती है, निरोगी रहती है, लचीली रहती है, तितिक्षावान होती है वह सब बातें उस ईकाई का धर्म कहलाती हैं। जैसे समय पर खाना, पौष्टिक खाना, उचित प्रमाण में खाना, उचित प्रमाण में शरीर को आराम देना, उसका बल और लचीलापन भी बढे इस हेतु व्यायाम, काम, पेट ठीक रखने के लिये 'जब खाना या नहीं खाना ऐसा लगे तो नहीं खाना और जाना या नहीं जाना ऐसा लगे तब जाकर आना' जैसे स्वास्थ्य के नियमों का पालन यह शरीरधर्म का स्वरूप है।

ख) यतोऽभ्यूदय निःश्रेयस सिद्धि स: धर्म: यह व्याख्या केवल मानव के लिये लागू है। जिन बातों के करने से इस जन्म में लौकिक या भौतिक समृद्धि, मान, सम्मान आदि की यानी अभ्यूदय की और मोक्ष की भी प्राप्ति हो ऐसी बातें।

ग) धर्म का महत्त्व समझने के लिये एकात्म मानव दर्शन में प्रस्तुत अन्य कुछ विचार भी उपयुक्त हैं। जैसे –

- प्रकृति के नियम धर्म हैं।
- जो सनातन और सात्त्विक है वह धर्म है।
- अर्थ और काम का मूल सिद्दांत धर्म ही है।
- धर्म ही शासन का मूल है । लोक आचरण का आधार है।
- धर्म दंड्योऽसि – धर्म शासन से ऊपर है। सर्वोपरि है।
- सही लोकतंत्र वह है जहाँ स्वतंत्रता के साथ धर्म होता है।

२) स्थल और काल के संदर्भ में जीवन अखण्ड है

स्थल के संदर्भ में अखण्डता का अथर है प्रत्येक क्षण में अस्तित्त्व के हर स्वरूप का एक दूसरे से प्रभावित होना और एक दूसरे को प्रभावित करना। बेल की परिकल्पना और उसके प्रायोगिक से अब यह निर्विवाद रूप से सिद्द हो गया है कि, 'समूचा विश्व एक दूसरे से अत्यंत निकटता से जुडा हुवा है' (द होल युनिव्हर्स इस व्हेरी क्लोजली इंटरकनेक्टेड–बेल) जुडवाँ ऋणाणूओं (इलेक्ट्रॉन्स्) के प्रयोग से डेव्हिड बोह्य ने यह सिद्ध कर दिखाया है कि–द होल युनव्हर्स इज ऍन इंप्लिकेट ऑर्डर – यानी विश्व का कण–कण एक दूसरे से गुथा हुवा हैं। इसी तरह जीवन यह काल के संबंध में भी अखण्ड है इस का अर्थ है सृष्टि निर्माण से लेकर सृष्टि के लय तक सभी अस्तित्वों का विद्यमान होना। उन में रूप परिवर्तन होते हैं। हम इस परिवर्तन को पुनर्जन्म के नाम से जानते हैं। इसी बात को श्रीमद्भगवद्गीता के अध्याय ४ के श्लोक ५ में कृष्ण अर्जुन को बताते हैं –

बहूनि मे व्यतीतानि जन्मानि तवजार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ।।

३) कर्म ही मनुष्य के जीवन का नियमन करते हैं।

मनुष्य अपना भविष्य आप ही बनाता है। अच्छे कर्मों से अच्छा और बुरे कर्मों से बुरा भविष्य बनता है। वास्तव में भविष्य और कुछ नहीं अपने भूतकाल में किये हुए और वर्तमान में किये जा रहे कर्मोंका फल मात्र है।

४) सृष्टि की रचना परस्पर पूरक और चक्रीय है।

सृष्टि में विद्यमान प्रत्येक घटक या अस्तित्व का प्रयोजन है। सूक्ष्म से सूक्ष्म वस्तू की अपनी विशेषता है। एक वस्तू का प्रयोजन दुसरी किसी वस्तू से साध्य नहीं हो सकता। सभी अस्तित्व परस्परावलंबन से जुडे हैं। इसी तरह सृष्टि में गतिमानता और चक्रीयते है। कोई भी पदार्थ अपना जीवन जहाँ से शुरू करता है अंत में वही आकर पहुँचता है।

५) सृष्टि का आधार चेतन है।

संपूर्ण सृष्टि चेतन तत्व की बनी हुई है। चेतना के निम्न स्तर को ही जड कहते हैं। डॉ. जगदीशचंद्र बोस ने यह सप्रमाण सप्रयोग सिद्ध किया था की केवल वनस्पति में ही नहीं तो धातू में भी चेतना होती। अर्थात् अष्टधा प्रकृति भी मूलतः चेनत से ही बनीं है। परमात्त्व तत्त्व से ही निःसृत है। इस का अर्थ है कि पत्थर में भी मन, बुद्धि आदि होते है। इसी लिये भारतीय वनस्पति शास्त्र के और शिल्प शास्त्र के जानकार क्रमशः पौधों का और पत्थरों का भी विप्र, क्षत्रिय, वैश्य और शूद्र ऐसा वर्गीकरण करते हैं।

एकात्म मानव दर्शन के अन्य महत्वपूर्ण तत्त्व

मनुष्य के समय विकास की अच्छी समझ के लिये एकात्म मानव दर्शन में प्रस्तुत कुछ चिरंतन तत्त्वों का भी विचार आवश्यक है।

१) सृष्टि रचना

संपूर्ण अस्तित्त्व यह व्यष्टि से लेकर परमेष्ठी तक की रचना समकेंद्री वृत्तों की नहीं है। वह एक अखण्ड मंडलाकार (स्पायरल) रचना है। इस रचना में व्यक्ति, परिवार, समाज, राष्ट्र, विश्व समाज, सृष्टि और परमेष्ठी तक प्रत्येक घटक अन्य घटकों से बगैर किसी सीमा रेखा के सीधा जुडा होता है। इन में परस्पर विरोध नहीं है। (कृपया परिशिष्ट देखें)। इसलिये केवल भारतीय सोच कहती है कि परमात्मपद प्राप्ति के लिये मनुष्य को सत्गुरु या प्रॉफेट के मार्गदर्शन का उपयोग तो है। लेकिन अनिवार्यता नहीं है। वह किसी की मध्यस्थता के बगैर भी परमात्मा को पा सकता है।

२) चार पुरुषार्थ

जीवनदृष्टि के संदर्भ में हमने धर्म की कुछ चर्चा की है। भारतीय सोच में चार पुरुषार्थों का अनुपालन श्रेष्ठ जीवन जीने के लिये अनिवार्य माना गया है। ऊपर हमने

जिसे समष्टि और सृष्टि के साथ व्यक्ति का समायोजन कहा है उसी की प्रक्रिया को पुरुषार्थ चतुष्ट्य की कल्पना स्पष्ट करती है। पुरुषार्तों का प्रारंभ होता है 'काम' पुरुषाथर से। काम का अर्थ है कामना यानी इच्छा। मनुष्य यदि इच्छा करना ही छोड दे तो मनुष्य समाज के सभी क्रियाकलाप बंद हो जायेंगे। जीवन नष्ट हो जायेगा। जीवन को चलाने के लिये इच्छाओं का महत्त्व होता है। इस लिये इच्छाओं को भी पुरुषार्थ कहा गया है। श्रीमद्भगवद्गीता में कृष्ण कहते हैं–धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ। यानी धर्म की अविरोधी इच्छाएँ मैं ही हूँ। इच्छा करने के उपरांत मनुष्य उन इच्छाओं की पूर्ति के लिये प्रयास करता है। अलग अलग साधनों का, धन का उपयोग करता ह१। यह इच्छापूर्ति के प्रयास, साधन, धन आदि सब को मिलाकर 'अर्थ' पुरुषार्थ कहते हैं। समष्टी और सृष्टि के साथ समायोजन करने का अर्थ है अपनी कामनाओं को और उन कामनाओं की पूर्ति के प्रयासों, साधनों, धन को धर्म के दायरे में रखना। ऐसा करने से मनुष्य परमेष्ठीगत विकास की दिशा में याने मोक्ष की दिशा में अग्रसर होता है।

४) चिति और विराट

जिस प्रकार हर सजीव में आत्मा होती है। आत्मा की अभिव्यक्ति उस जीव के पंचविध पुरुष के माध्यम से होती है। इस अभिव्यक्ति को उस जीव का 'स्व'भाव कहा जाता है। उसी प्रकार हर राष्ट्र की भी आत्मा होती है। इसे चिति कहते है। हर राष्ट्र के समाज की जीवनदृष्टि ही उस राष्ट्र की चिति होती है। उस राष्ट्र का स्वभाव होती है। जब वह समाज अपनी चिति या जीवनदृष्टि के अनुरूप व्यवहार करने के लिये अपने व्यवस्था समूह का निर्माण करता है तो उस राष्ट्र का विराट जग गया है ऐसा माना जाता है। जब चिति और विराट जागते हैं तो राष्ट्र उन्नति के रास्ते पर चल पडता है। जब चिति और विराट क्षीण हो जाते हैं तब राष्ट्र भी दुर्बल हो जाता है। चिति और विराट के आधार पर ही हर समाज का जीवन खडा होता है। जीवन का प्रतिमान खडा होता है।

हर राष्ट्र की चिति दूसरे राष्ट्र की चिति से भिन्न होती है। इस लिये व्यवस्था समूह की व्यवस्थाओं का स्वरूप भी भिन्न होता है। एक राष्ट्र की चिति पर आधारित व्यवस्था समूह में से कोई एक व्यवस्था का आरोपण दूसरी चिति पर आधारित राष्ट्र के व्यवस्था समूह में नहीं किया जा सकता। किसी भी मानव का शरीर अवांछित पदार्थ के शरीर में प्रवेश करने पर या तो उसे बाहर फेंक देता है या फिर रोगग्रस्त हो जाता है।

उसी प्रकार भिन्न चितिपर आधारित जीवन के प्रतिमान के व्यवस्था समूह में से एक व्यवस्था भिन्न चिति पर आधारित दूसरे राष्ट्र के जीवन के प्रतिमान में नहीं चल सकती।

भारतीय जीवनदृष्टि के अनुसार जीवनशैली के व्यवहार सूत्र

जीवनदृष्टि के अनुसार जीवन का व्यवहार रखने की पद्धति को जीवनशैली कहते हैं। भारतीय जीवनशैली के व्यवहार सूत्र निम्न हैं। विस्तारमय के कारण जीवनशैली के २-३ सूत्रों की ही प्रातिनिधिक चर्चा यहाँ करेंगे।

१) सर्वे भवन्तु सुखिनः सर्वे संतु निरामयाः। सर्वे भद्राणि पश्यन्तु मा कश्चित् दुखः माप्नुयात्

भावार्थ-सब सुखी हों। किसी को कोई भी भय ना रहे। सब ओर मंगल हो। किसी को अभद्र का दर्शन ही ना हो। अर्थात् कहीं कोई अभद्र बातें ना हों। विश्वभर का हजारों वर्षों का साहित्य खोजकर देखनेपर भी इतना श्रेष्ठ विचार कहीं नहीं मिलेगा।

कुछ लोग कहेंगे यह तो कागजी विचार है। सभी लोग तो कभी भी एकसाथ सुखी नही हो सकते। यह सत्य भी है। हर व्यक्ति भिन्न होता है। कुछ दृष्ट या नरराक्षस प्रवृत्ति के लोग तो औरों के सुख से दुखी होते हैं या दूसरों को दुखी कर सुख पाते हैं। फिर सब सुखी कैसे हो सकते हैं? ऐसा होनेपर भी हमारा लक्ष्य तो सब सुखी हों यही रखना होता।

दुनियाँभर की लोकतांत्रिक सरकारों ने बहुजन हिताय बहुजन सुखाय का व्यावहारिक लक्ष्य रखा है। किंतु उस के परिणाम हम देख रहे हैं। केवल मुठ्ठीभर लोग ही सुख बटोरते हैं। बाकी सब दुखदर्द में पिसते रहते हैं। इसी लिये स्वामी विवेकानंद कहते थे, 'जो आदर्श है उसे ही हमने व्यवहार बनाने के प्रयास करने चाहिये। जब हम व्यावहारिक को ही आदर्श मानने लग जाते हैं तो पतन प्रारंभ हो जाता है।

भारतीय जीवनदृष्टि के केवल एक वर्तनसूत्र सर्वे भवन्तु सुखिनः का थोडा विश्लेषण करने से भारतीय जीवनशैली की श्रेष्ठता सहज ही ध्यान में आयेगी। सर्वे भवन्तु सुखिनः यह केवल विचारसूत्र नही है। यह वर्तनसूत्र भी है। इस का हमारी कृति से संबंध है। हमारी विभिन्न कृतियों को हम चार प्रकार के वर्गों में बाँट सकते है।

१.१ सभी का हित हो ऐसी कृति। पर्यावरण के हित की सभी कृतियाँ इस वर्ग में आती हैं।

१.२ कुछ लोगों का हित हो, किंतु अहित किसी का भी न हो ऐसी कृति । व्यक्तिगत स्तर की व्यायाग, खाना, टहलना आदी कृतियाँ जबतक उन के कारण किसी को तकलीफ न होती हो, इस वर्ग में आती है। पर्यावरण सुसंगत उद्योग चलाना भी इसी वर्ग की कृति है।

१.३ कुछ लोगों का हित होगा और कुछ लोगों का अहित होता होगा ऐसी कृतियाँ। विश्वभर की समस्याएँ इसी कृतिवर्ग के कारण निर्माण होती हैं। प्रदूषण करनेवाले उद्योग चलाना, चोरी, डकैति, भ्रष्टाचार, आतंकवाद आदी इस वर्ग की कृतियाँ हैं।

१.४ ऐसी कृति जिससे चराचर को हानी हो। पर्यावरण को हानी पहुंचानेवाली सभी कृतियाँ इसी वर्ग की हैं।

विश्लेषण :

सामान्य रूप से पहले दो कृति वर्ग यह करणीय की श्रेणी में आते हैं। क्रमांक ३ और चार के कृतिवर्ग अकरणीय की श्रेणी में आते हैं। सर्वे भवन्तु का अर्थ यह है की जो कृति करने से चराचर की या चराचर के कुछ हिस्से की भी हानी होती हो वह में न करूं। ऐसी हर कृति वर्ज्य है। अकरणीय है। जबतक उस कृति का अहितकारी हिस्सा, गैं टाल नही सकता वह कृति वर्ज्य है। इसीलिये सभी भारतीय व्यवहार में प्रकृति सुसंगतता को चरम स्थान दिया गया है।

एक बार यूनिव्हर्सीटी के प्राध्यापक से प्रश्न पूछा गया कि क्या आप शून्य प्रदूषण रासायनिक उद्योग का लक्ष्य विद्यार्थियों के समक्ष रखते हैं। उन का उत्तर था की यह संभव नही है। इसलिये ऐसा लक्ष्य नही रखा जाता। परिणाम हम सबके सामने हैं। कच्चा माल, विभिन्न रासायनिक पदार्थों की गुणवत्ता, योग्य तापमान, योग्य समय और योग्य प्रक्रिया होने से ही सही रासायनिक उत्पादन तैयार होते हैं। ऐन में से किसी एक में भी अंतर आने से उत्पादन बिगड जाता है। उत्पादन बिगडने का अर्थ है उत्पादन नहीं होगा लेकिन प्रदूषण तो होगा ही। इसलिये रासायनिक उद्योगों में शून्य प्रदूषण उद्योग का लक्ष्य ही सामने रखना होगा।

किसी भी कृति के करने से पूर्व उस में किसी के भी अहित की सारी संभावनाओं को दूर करने के बाद में ही करना चाहिये। आयुर्वेद के एक उदाहरण से इसे हम समझ सकेंगे। पारा यह एक विषैली धातू है। किंतु पारे में औषधी गुण भी हैं। आयुर्वेद में इसे

औषधी के रूप में प्रयोग किया जाता है। किन्तु उस से पूर्व इस के विषैलेपन को पारा-मारण प्रक्रिया से नष्ट किया जाता है। उस के बाद ही वह औषधी बनाने के लिये योग्य बनता है।

महाभारत काल में हम ब्रह्मास्त्र जैसे अति संहारक अस्त्र के बारे में पढते हैं। किन्तु आज के अणूध्वम जैसा यह तंत्रज्ञान अधूरी स्थिति में व्यवहार में नही लाया गया था। ब्रह्मास्त्र का शमन करने का छोडे हुए ब्रह्मास्त्र को वापस लेने का तंत्र विकसित करने के बाद ही ब्रह्मास्त्र व्यवहार में लाया गया था। साथ ही में अपात्र को ब्रह्मास्त्र ना देने का भी नियम था। द्रोणाचार्य जैसे लोगों द्वारा पुत्रमोह में इस नियम को तोडा जाता देखकर ब्रह्मास्त्र के तंत्रज्ञान को ही व्यापक जन हित 'सर्वे भवन्तु सुखिनः' के पक्ष में नष्ट होने दिया गया।

२) वसुधैव कुटुंबकम्

२.१ कुटुंब

भारतीय एकत्रित परिवार यह आज भी विदेशी लोगों के लिये आकर्षण का विषय है। बडी संख्या में वर्तमान शिक्षा और जीवनशैली के कारण टूट रहे यह परिवार अब तो भारतीयों के भी कुतुहल और अध्ययन का विषय बन गये हैं।

गृहिणी यह परिवार व्यवस्था का आधारस्तंभ है। घर की मुख्य स्त्री की भूमिका घर में अत्यंत महत्त्वपूर्ण है। वह ठीक रहेगी तो वह घर कुटुंब बनता है। स्त्री को सम्मान से देखना और उस के अनुसार व्यवहार करना हर कुटुंब के लिये अनिवार्य ऐसी बात है। वैसे तो घर में स्त्री की भिन्न भिन्न भूमिकाएँ होती हैं। किन्तु इन सब में माता की भूमिका ही स्त्री की प्रमुख भूमिका मानी गई है। उसे विषयवासना का साधन नही माना गया है। वह क्षण काल की पत्नी और अनंत काल की माता मानी जाती है। इसीलिये स्त्री को जिस घर में आदर, सम्मान मिलता है और जिस घर की स्त्री ऐसे आदर सम्मान के पात्र होती है वह घर कुटुंब बन जाता है।

बच्चा जब पैदा होता है तो उसे केवल अपनी भूख और अपनी आवश्यकताओं की पूर्ति होनी चाहिये। इतनी ही समझ होती है। वह केवल अपने लिये जीनेवाला जीव होता है। परिवार उसे सामाजिक बनाता है। केवल अपने हित की सोचनेवाले अर्भक को संस्कारित कर उसे अपने व्यक्तिगत स्वार्थ से ऊपर उठाकर, केवल अपनों के लिये जीनेवाला घर का मुखिया बना देता है।

अमरिका एक बडे प्रमाण में टूटते परिवारों का देश है। परिवारों को फिर से व्यवस्थित कैसे किया जाए इस की चिंता अमरिका के हितचिंतक विद्वान करने लगे हैं। किन्तु प्रेम, आत्मीयता, कर्तव्य भावना, औरों के हित को प्राधान्य देना, औरों के लिये त्याग करने की मानसिकता, इन सब को पुनः लोगों के मन में जगाना सरल बात नही है। हमारे यहाँ परिवार व्यवस्था अब भी कुछ प्रमाण में टिकी हुई है, उस की हमें कीमत नहीं है। ऐसी परिस्थिति निर्माण हो गई है।

हमारे पूर्वजों ने बहुत सोच समझकर, परिश्रमपूर्वक परिवार व्यवस्था का निर्माण किया था। केवल व्यवस्था ही निर्माण नही की तो उसे पूर्णत्व की स्थिति तक ले गये। उस व्यवस्था में ही ऐसे घटक विकसित किये जो उस व्यवस्था को बनाए भी रखते थे और सुदृढ भी बनाते थे। इसीलिए भारतीय परिवार व्यवस्था कालजयी बनीं है। इस कुटुंब व्यवस्था की कुछ महत्त्वपूर्ण विशेषताएँ निम्न हैं।

- सुसंस्कृत, सुखी, समाधानी और सामाजिक सहनिवास के संस्कारों की व्यवस्था
- सामान्य ज्ञान एक पीढी से अगली पीढी तक संक्रमित करने की व्यवस्था
- अपने परिवार की विशेषताएं जैसे ज्ञान, अनुभव और कुशलताएं एक पीढी से दुसरी पीढी को विरासत के रूप में संक्रमित करने की व्यवस्था
- कुटुंब प्रमुख परिवार के सब के हित में जिये ऐसी मानसिकता। और केवल जिये इतना ही नही तो ऐसा परिवार के सभी घटकों को भी लगे यह महत्वपूर्ण बात है।
- जो कमाएगा वह खिलाएगा और जो जन्मा है वह खाएगा।
- अपनी क्षमता के अनुसार पारिवाहिक जिम्मेदारी उठाना परिवार की समृद्धि बढाने में योगदान देना और परिवार के साझे संचय में से न्यूनतम का उपयोग करना। इसी व्यवहार के कारण देश समृद्ध था।
- बडों का आदर करना, छोटों को प्यार देना, अतिथी का सत्कार करना, स्त्री का सम्मान करना, परिवार के हित में ही अपना हित देखना, अपनों के लिये किये त्याग के आनंद की अनूभूति, घर के नौकर-चाकर, भिखारी, मधुकरी, अतिथि, भिक्षा माँगनेवाले, पशू, पक्षी, पौधे आदि परिवार के

घटक ही हैं ऐसा उन सब से व्यवहार करना आदि बातें बच्चे परिवार में बढते बढते अपने आप सीख जाते थे।

- मृत्यू का डर बताकर बीमे के दलाल कहते हैं की 'आयुर्बीमा का कोई विकल्प नहीं हैं'। किन्तु बडे परिवार के किसी भी घटक को आयुर्बिमा की कोई आवश्यकता नहीं होती। आपात स्थिति में पूरा परिवार उस घटक का केवल आर्थिक ही नही तो भावनिक बोझ और आजीवन रक्षण का बोझ भी सहज ही उठा लेता है। इस भावनिक सुरक्षा के लिये आयुर्बीमा में कोई विकल्प नहीं है।
- अनाथालय, विधवाश्रम, वृद्धाश्रम आदि की आवश्यकता वास्तव में समाज जीवन में आई विकृतियों के कारण है। इन सब समस्याओं की जड तो अभारतीय जीवनशैली में है। टूटते घरों में है। टूटती ग्रामव्यवस्था और ग्रामभावना में है।
- आर्थिक दृष्टि से देखें तो विभक्त परिवार को उत्पादक अधिक आसानी से लूट सकते है। विज्ञापनबाजी का प्रभाव जितना विभक्त परिवारपर होता है एकत्रित परिवारपर नहीं होता है।
- एकत्रित परिवार एक शक्ति केंद्र होता है। अपने हर सदस्य को शक्ति और आत्मविश्वास देता है। विभक्त परिवार से एकत्रित परिवार के सदस्य का आत्मविश्वास बहुत अधिक होता है। पूरे परिवार की शक्ति मेरे पीछे खडी है ऐसी भावना के कारण एकत्रित परिवार के सदस्य को यह आत्मविश्वास प्राप्त होता है। इस संदर्भ में एक मजेदार और मार्मिक ऐसी दो पंक्तियाँ हिंदी प्रदेश में सुनने में आती हैं।

  जा के घर में चार लाठी वो चौधरी जा के घर में पाँच वो पंच।
  और जा के घर में छः वो ना चौधरी गणे ना पंच।।

  अर्थात् जिस के एकत्रित परिवार में चार लाठी यानी चार मर्द हों वह चौधरी याने लोगों का मुखिया बन जाता है। जिस के घर में पाँच मर्द हों वह गाँव का पंच बन सकता है। और जिस के घर में छः मर्द हो तो गाँव का चौधरी और गाँव का पंच भी उस से सलाह लेने आता है।

- एकत्रित परिवार का प्रतिव्यक्ति खर्च भी विभक्त परिवार से बहुत कम होता है। सामान्यतः विभक्त परिवार का खर्च एकत्रित परिवार के खर्चे से देढ गुना अधिक होता है।
- वर्तमान भारत की तुलना यदि ५० वर्ष पूर्व के भारत से करें तो यह समझ में आता है कि ५०वर्षपूर्व परिवार बडे और संपन्न थे। उद्योग छोटे थे। उद्योगपति अमीर नहीं थे। किन्तु आज चन्द उद्योग बहुत विशाल और उद्योजक अमीर बन बैठे हैं। लगभग सभी परिवार छोटे और उद्योगपतियों की तुलना में कंगाल या गरीब बन गये हैं। चंद उद्योगपति और राजनेता अमीर बन गये हैं। सामान्य आदमी (देश की आधी से अधिक जनसंख्या) गरीबी की रेखा के नीचे धकेला गया है।

२.२ ग्रामकुल

अपने पूर्वजों ने समाज व्यवस्था की दृष्टि से केवल परिवार व्यवस्था का ही निर्माण किया था ऐसा नहीं। श्रेष्ठ ऐसे ग्रामकुल की रचना भी की थी. महात्मा गांधीजी के अनुयायी धर्मपालजी ने लिखे १८वीं सदी के भारत के गाँवों की जानकारी से यह पता चलता है की भारतीय गाँव भी पारिवारिक भावना से बंधे हुवे थे। परिवार की ही तरह गाँवों की भी व्यवस्थाएँ बनी हुई थी। जैसे परिवार के लोग एक दूसरे से आत्मीयता के धागे से बंधे होते हैं उसी प्रकार से गाँव के लोग भी आत्मीयता के धागे से बंधे हुवे थे। इस गाँव में हमारे गाँव की बिटिया ब्याही है। मै यहाँ पानी नहीं पी सकता ऐसा कहनेवाले कुछ लोग तो आज भी हिंदी भाषी गाँवों मे लि जाते हैं। परिवार में जैसे पैसे के लेनदेन से व्यवहार नहीं होते उसी प्रकार गाँव में भी नहीं होते थे। गाँव के प्रत्येक मानव, जीव, जन्तु के निर्वाह की व्यवस्था बिठाई हुई थी। और निर्वाह भी सम्मान के साथ। परिवार का कोई घटक परिवार को छोड अन्यत्र जाता है तो जैसे परिवार के सभी लोगों को दुख होता है। उसी तरह कोई गाँव छोडकर जाता था तो गाँव दुखी होता था। मिन्नतें करता था। उस के कष्ट दूर करने की व्यवस्थाएँ करता था। लेकिन ये बातें अंग्रेजी शिक्षा प्राप्त लोगों की समझ से परे है। जब उन के आका अंग्रेज इस व्यवस्था को नहीं समझ सके तो उन के चेले क्या समझेंगे।

२.३ वसुधैव कुटुंबकम्:

अयं निजः परोवेति गणनां लघुचेतसाम्।
उदार चरितानां तु वसुधैव कुटुम्बकम्।।

भावार्थ : यह मेरा यह पराया यह तो संकुचित मन और भावना के लक्षण हैं। जिन के हृदय बडे होते हैं, मन विशाल होते हैं उन के लिये तो सारा विश्व ही एक परिवार होता है। ऐसा विशाल मन और हृदय रखनेवाला मानव समाज बनाने की आकांक्षा और प्रयास हमारे पूर्वजों ने किये। वास्तव में एकत्रित परिवार जिस भावना और व्यवस्थाओं के आधारपर सुव्यवस्थित ढँग से चलता है उसी प्रकार पूरा विश्व भी चल सकता है। यह विश्वास और ऐसा करने की सामर्थ्य हमारे पूर्वजों में थी। यह बात आज भी असंभव नहीं है। वैसी दुर्दमनीय आकांक्षा और तप-सामर्थ्य हमें जगाना होगा।

वैश्वीकरण की पाश्चात्य घोषणाएँ तो बस दिखावा और छलावा मात्र हैं। जिन समाजों में पति-पत्नि एक छत के नीचे उम्र गुजार नहीं सकते उन्हे हम भारतीयों को सिखाने का कोई अधिकार नहीं है। वसुधैव कुटुंबकम् कैसे होगा यह हमें उन्हें सिखाना चाहिये।

३) पंच ऋण

ऋण कल्पना भी मानव मात्र को सन्मार्गपर रखने के लिये हमारे पूर्वजोंद्वारा प्रस्तुत किया गया एक जीवनदर्शन है।

ऋण का अर्थ है कर्जा। किसी ने मेरे ऊपर किये उपकार का बोझ। पशू, पक्षी, प्राणी, कीटक आदी जीवों कीं स्मृति, संवेदनशीलता, बुद्धि का विकास अत्यंत अल्प होता है। इस कारण से इन में ना ही किसीपर उपकार करने की भावना रहती है और ना ही किसी के उपकार से उऋण होने की। इसलिये पशू, पक्षी, प्राणी, कीटक इन सभी के लिये कृतज्ञता या उपकार से उऋण होना आदि बातें लागू नहीं हैं। मानव की यह सभी क्षमताएं अति विकसित होती हैं। इसलिये मानव के लिये उपकारों से उऋण होता आवश्यक माना गया है। मनुष्य जन्म लेता है एक अर्भक के रूप में। अर्भकावस्था में वह पूर्णतः परावलंबी होता है। अन्यों की मदद के बिना वह जी भी नहीं सकता। उस के माता-पिता, पंचमहाभूतों से बने हवा-पानी, बिस्तर आदि, पडोसी, वैद्य, औषधी बनानेवाले उत्पादक, दुकानदार, विक्रेता, आदि अनंत प्रकार के लोगों के प्रत्यक्ष या अप्रत्यक्ष सहयोग के अभाव में भी बच्चे का जीना संभव नही है। जन्म से पूर्व भी माता-पिता के माता-पिता और उन के माता-पिता ऐसे पितरों के कारण ही उसे मानव जन्म का सौभाग्य मिला है। गर्भसंभव से लेकर बच्चा माता की कोख में लेटे हुवे

भी लोगों से कई बातें सीखता है। जन्म के बाद भी सीखता ही रहता है। माता-पिता के माध्यम से कई तरह तरह का मार्गदर्शन गर्भकाल में और जन्म के उपरांत भी लेता रहता है इस कारण कई घटकों के किये उपकारों के कारण ही वह मानव बन पाता है। हर मनुष्य जन्म में उपकार बढते जाते हैं। उपकारों का बोझ बढता जाता है। बोझ कम ना करने की स्थिति में मनुष्य हीन योनी या मनुष्य योनी में हीन स्तर को प्राप्त होता है। इन उपकारों को भारतीय मनीषियों ने पाँच प्रमुख हिस्सों में बाँटा है। वे निम्न हैं।

३.१ पितर-ऋण

अभी ऊपर बताए अनुसार कितनी ही पीढियों से हमारे पितरजनों ने संतति निर्माण की इसलिये मेरा जन्म हुवा है। उन के संतति-नियमन करने से मेरा जन्म नहीं हो पाता। इसलिये मैं उन पितरों का ऋणी हूं।

श्रेष्ठ संतति माँ-बाप का नाम ऊँचा करती है। मेरे पितरों के ऋण से उऋण होने का अर्थ है उन का नाम चिरंजीवी बनाए ऐसी ओजवान, तेजवान, प्रतिभावान, मेधावान, क्षमतावान, विनयवान, चारित्र्यवान और बलवान संतति को मैं जन्म दूं। ऐसा ना करने से मुझे पशू, पक्षी आदी जैसी हीन योनी मे या हीन मानव के स्तरपर जन्म लेना पडेगा।

३.२ भूत-ऋण

मेरा शरीर पंचमहाभूतों से बना है। इस का रक्षण और पोषण भी पंचमहाभूतों के कारण ही हो पाता है। मेरी सभी भौतिक आवश्यकताओं की पूर्ति इन पंचमहाभूतों के ही कारण हो पाती है। यह पंचमहाभूत स्वच्छ, शुध्द और पर्याप्त होने के कारण ही मै अच्छा शरीर और पोषण प्राप्त कर सका हूं और बनाए रख सकता हूं। यह है वास्तव। और इन पंचमहाभूतों की रक्षा करना मेरा कर्तव्य बनता है। ये स्वच्छ रहें, शुध्द रहें, पर्याप्त रहें यह देखना व्यक्तिशः मेरी जिम्मेदारी बनती है। ऐसा करने से ही मैं इन के ऋण से उऋण हो पाऊंगा।

वर्तमान में पर्यावरण प्रदूषण के विषय में कुछ जागृति आई है। अच्छा है है। किन्तु ऐसी जागृति क्यों आवश्यक हुई? उत्तर है हमने पंचमहाभूतों के प्रति अपने कर्तव्य पूरे नहीं किये। प्रति अपने कर्तव्य पूरे नहीं किये। यज्ञ नही किये। यज्ञ का अर्थ केवल कुछ होम-हवन करना नहीं है। लेकिन सामान्यतः यज्ञ का एक हेतु पर्यावरण की शुध्दि यही होता है। यह भूतऋण का संस्कार तो घर-घर में देने योग्य संस्कार है।

इस संस्कार के अभाव में पर्यावरण के प्रति जागृति का विद्यालयों में चल रहा प्रयास तो अधूरा ही होगा।

३.३ गुरूऋण / ऋषिऋण

गुरू या ऋषि का अर्थ है जिन जिन लोगों से हम कुछ भी सीखें हैं या जिन से हमने ज्ञान प्राप्त किया है वे सब। गर्भ में हमारी जीवात्मा प्रवेश करती है तब से लेकर हमारी मृत्यूतक अन्यों से हम कुछ ना कुछ सीखते ही रहते हैं। इस अर्थ से ये सब, जिनसे हमने कुछ सीखा होगा हमारे गुरू हैं। इन के हमारे उपर महति उपकार हैं। मैं मनुष्य की वाणी में बात करताहूं तो इन के सिखाने से, मैं मनुष्य की तरह दो पैरोंपर चल सकता हूं तो इन के सीखाने के कारण। मैं अपने भावनाएं, इच्छाएँ, आकांक्षाएँ स्पष्ट रूप में व्यक्त कर सकता हूँ तो इन के सिखाने के कारण। संक्षेप में मैने मेरे माता-पिता, पडोसी, रिश्तेदार, पहचान के या अंजान ऐसे अनगिनत लोगों से अनगिनत उपकार लिये हैं। यदि इन उपकारों का बोझ मै इसी जन्म में कम नही करता तो अगले जन्म में मेरी अधोगति हो जाती है। इसलिये इन के ऋण से मुझे उतराई होना होगा। ऐसी भावना सदैव मन में रखना और इन के ऋण से उतराई होने के प्रयास करना मेरे लिये आवश्यक कर्म है। इस कर्म की सतत अनुभूति ही गुरूऋण की भावना है।

गुरूऋण से उऋण होने का अर्थ है मेरा व्यवहार ऐसा रहे की समाज के सभी लोगों को लगे की इस के अनुसार मेरा व्यवहार होना चाहिये। मुझ से विभिन्न प्रकार से विभिन्न लोग परोक्ष या अपरोक्ष मार्गदर्शन लेते रहें। यह तब ही संभव होता है जब मैं औरों से प्राप्त ज्ञान को परिष्कृत कर अपने तप-स्वाधाय से उसे बढ़ाकर, अधिक श्रेष्ठ बनाकर अपने व्यवहार में लाने का प्रयास करूं।

३.४ समाजऋण/नृऋण

मनुष्य और पशू में बहुत अंतर होता है। पशू सामान्य तौरपर व्यक्तिगत जीवन ही जीते हैं। समुदाय में रहनेवाले हाथी जैसे पशू भी सुविधा के लिये समूह में रहते हैं। किन्तु उन का व्यवहार व्यक्तिगत ही होता है। मानव की बात भिन्न है। मानव बिना समाज के जी नही सकता। इसीलिये मानव को सामाजिक जीव कहा जाता है। मनुष्य की इच्छाएँ अमर्याद होतीं हैं। इन इच्छाओं के अनुरूप मानव की अवश्यकताएँ भी अनगिनत होतीं हैं। इन सब आवश्यकताओं की पूर्ति अकेले मानव के बस की बात नहीं है। इसे समाज की मदद लेनी ही पडती है। इस मदद के कारण मनुष्य समाज का

ऋणी बन जाता है। और जब ऋणी बन जाता है तो उऋण होना भी उस की एक आवश्यकता है।

समाज मे ऋण से मुक्ति केवल अपना काम ठीक ढंग से करने से नहीं होती। वह तो करना ही चाहिये। किन्तु साथ में ही समाज के उन्नयन के लिये ज्ञानदान, समयदान और धनदान करना भी आवश्यक बात है। इन के बिना मुनष्य की अधोगति सुनिश्चित ही माननी चाहिये। जनहित के काम करने से, उन में योगदान देने से ही इस ऋण से उऋण हो सकते हैं।

३.५ देवऋण

संसार में कोई भी बात किसी के किये बगैर, अपने आप नही होती है। किसी के करने से ही होती है। मैंने यह जन्म पाया है। उपरोक्त सभीके कारण मैं पल-बढ सका हूं। किन्तु मेरे लिये इन सब को किसने निर्माण किया? उस के प्रति भी तो मेरा कुछ ऋण बनता है। हमारे पूर्वजों ने 'किसने निर्माण किया है' का उत्तर 'परमात्मा ने' ऐसा दिया है।

यह परमात्मा तो अनादि, अनंत, सर्वव्यापि, सर्वज्ञानी और सर्वशक्तिमान है। ऐसे परमात्मा के ऋण से मुक्त होना अर्थात् परमात्मापर उपकार करना किसी को भी संभव नही है। लेकिन उस के प्रति प्रतिक्षण सदैव कृतज्ञता का भाव रखा जा सकता है। बस केवल इतना करने से ही हम इस देवऋण से उऋण हो जाते हैं। परमात्मा का काम चराचर का हित करना है। मैं जिस परमात्मा का अंश हूं उस परमात्मा जैसा मेरा चराचर के हित में व्यवहार हो ऐसा प्रयास करने से ही हम इस देवऋण का बोझ हल्का कर सकते हैं।

इसी प्रकार से अन्य व्यवहार सूत्र भी ऐसे ही व्यापक हैं कि जिन का एक का ही ठीक से अनुपालन करने से सभी तथाकथित जीवनमूल्यों का अनुपालन हो जाता है। ऐसे कुछ व्यवहार सूत्र निम्न हैं।

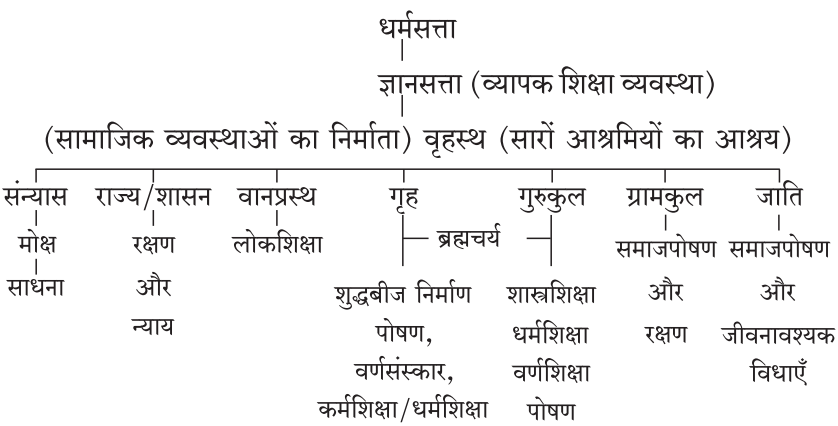
- कृण्वंतो विश्वमार्यम्
- कर्मसिध्दांत
- अष्टांग योग
- नर करनी करे तो नारायण बन जाये..... आदि

जीवन के भारतीय प्रतिमान के व्यवस्था समूह का ढ़ाँचा

–मानव समाज की दृष्टि से समाज के प्रत्येक घटक के लिये रक्षण, पोषण और प्रेरणा यानी संस्कार और शिक्षण यह अनिवार्य बातें है। मूलभूत आवश्यकताएँ हैं। सभी मानव समाज इन तीनों बातों के लिये अपनी अपनी व्यवस्थाएँ बनातें हैं।

– इन व्यवस्थाओं का निर्माण उस राष्ट्र की जीवनदृष्टि के अनुसार व्यवहार हो सके इस प्रयोजन से भी किया जाता है। प्रयोजन बदल जाने सें व्यवस्था अनुपयुक्त बन जाती है। इस लिये किसी एक जीवनदृष्टीपर आधारित प्रतिमान की एक व्यवस्था को या अनेक व्यवस्थाओं को दूसरी जीवनदृष्टीपर आधारित प्रतिमान में बिठाया नहीं जा सकता। ऐसी दूसरे राष्ट्र की जीवनदृष्टीपर आधारित व्यवस्थओं में अपनी जीवनदृष्टी के अनुसार व्यवहार संभव नहीं होता।

भारतीय प्रतिमान के व्यवस्था समूह का ढाँचा निम्न प्रकार का है।



इस व्यवस्था समूह के तीन पहलू थे। पोषक व्यवस्था, रक्षक व्यवस्था और प्रेरक व्यवस्था। इन में प्रेरक व्यवस्था तब ही ठीक से काम कर सकती है जब उस के साथ में पोषक और रक्षक व्यवस्था भी काम करती है। इस लिये समाज की सभी व्यवस्थाओं में यह तीनो पहलू विकेंद्रित स्वरूप में ढाले गये थे। प्रेरक यानी शिक्षा व्यवस्था का काम समाज को धर्माचरण सिखाने का था। भारतीय प्रतिमान में प्रेरक व्यवस्थाओं को अत्यंत श्रेष्ठ स्थान दिया गया है। समाज के ९०–९५ प्रतिशत लोगों को धर्माचरणी बनाना शिक्षा व्यवस्था का काम है। जो ५–१० प्रतिशत लोग इस प्रेरक व्यवस्था के प्रयासों के उपरांत भी अधर्मासरण करते थे, उन के लिये ही शासन

व्यवस्था यानी दण्ड विधान की आवश्यकता होती है। यदि प्रेरक और पोषक व्यवस्थाओं के माध्यम से समाज के ९०-९५ प्रतिशत लोगों को धर्माचरणी नहीं बनाया गया तो रक्षक व्यवस्था ठीक से काम नहीं कर सकती। पोषक व्यवस्था साथ में होने से ही प्रेरक व्यवस्था प्रभावी बनती है। यह बात भारतीय जीवन के प्रतिमान के व्यवस्था समूह में सुनिश्चित की हुई थी।

प्रकृति विकेंद्रित है इस लिये भारतीय व्यवस्थाओं में सत्ता विकेंद्रित रखी गई थी। पोषक, रक्षक और प्रेरक यह तीनों व्यवस्थायें भारतीय जीवन के प्रतिमान में अधिकतम विकेंद्रित रखी गई थीं। घर, गुरूकुल, जाति और ग्रामकुल में पोषण व्यवस्था बँटी हुई थी। घर, जाति, ग्रामकुल और राज्य व्यवस्था में रक्षक व्यवस्था और घर, गुरूकुल तथा लोकशिक्षा में प्रेरक व्यवस्था बँटी हुई थीं।

प्रकृति विकेंद्रित है इसलिये भारतीय व्यवस्थाओं में सत्ता विकेंद्रित रखी गई थी। पोषक, रक्षक और प्रेरक यह तीनों व्यवस्थायें भारतीय जीवन के प्रतिमान में अधिकतम विकेंद्रित रखी गईं थीं। घर, गुरूकुल, जाति और ग्रामकुल में पोषण व्यवस्था बँटी हुई थी।

वर्तमान अभारतीय प्रतिमान

जीवनदृष्टी के सूत्र

अभारतीय जीवन दृष्टि के तीन मुख्य पहलू हैं।

१) **व्यक्तिवादिता :** सारी सृष्टि केवल मेरे उपभोग के लिये बनीं है। इस लिये सभी संबंधों का आधार 'स्वार्थ' होता है।

२) **जडवादिता :** सृष्टि में सब जड ही है। चेतनावान कुछ भी नहीं है।

३) **इहवादिता :** जो कुछ है यही जन्म है। इस से नहीं तो पहले कुछ था और ना ही आगे कुछ है।

जीवनशैली

उपर्युक्त जीवनदृष्टि के अनुसार जो व्यवहार सूत्र बने वे निम्न हैं।

१) अनिर्बाध व्यक्तिस्वातंत्र्य (अनलिमिटेड इंडिव्हिज्युल ऑफ द फिटेस्ट)।

२) बलवान ही जीने का अधिकारी (सर्व्हायव्हल ऑफ द फिटेस्ट)

३) दुर्बल का शोषण (इक्स्प्लॉयटेशन ऑफ द वीक)।

४) सारी चराचर सृष्टि मेरे अनिर्बाध उपभोग के लिये बनी है। इस पर मेरा अधिकार है। इस के प्रति मेरा कोई कर्तव्य नहीं है। (राइटस् बट नो ड्यूटीज)

५) अन्य मानव भी सृष्टि का उपभोग अपना अनिर्बाध अधिकार मानते हैं। इस लिये मुझे अपने उपभोग (जीने) के लिये अन्यों से संघर्ष करना होगा। (फाईट फॉर सर्व्हायव्हल)।

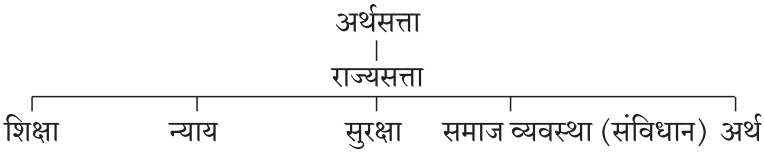
६) उपभोग के लिये मुझे केवल यही जीवन मिला है। इस जीवन से पहले मैं नहीं था और इस जीवन के समाप्त होने के बाद भी मैं नहीं रहूँगा। इस लिये जितना उपभोग कर सकूँ, कर लूँ। (कंझ्यूमेरिझम्) इहवादिता (धिस इज द ओन्ली लाईफ। देयर वॉज नथिंग बिफोर इँड देयर शॅल बी नथिंग बियाँड धिस लाईफ)

७) मेरी रासायनिक प्रक्रिया (जीवन) अच्छी चले यह महत्वपूर्ण है। इस लिये किसी अन्य रासायनिक प्रक्रिया में बाधा आती है (परपीडा होती है) तो भले आये। अन्य कोई रासायनिक प्रक्रिया बंद होती है। (जीवन नष्ट होता है) तो भले हो जाये।

८) चैतन्य को नकारने के कारण सृष्टि के विभिन्न अस्तित्वों में स्थित अंतर्निहित एकात्मता को अमान्य करने के कारण टुकडों में विचार करने की सोच। (पीसमील ॲप्रोच)।

९) सभी सामाजिक और सृष्टिगत संबंधों का आधार स्वार्थ ही है। सामाजिक संबंधों का आधार इसी लिये 'काँट्रॅक्ट' या करार या समझौता या ॲग्रीमेंट होता है।

वर्तमान अभारतीय प्रतिमान का ढाँचा



वर्तमान जीवन के प्रतिमान में वैसे तो शासन ही सर्वोपरि है। किंतु वह अर्थसत्ता से अत्यंत प्रभावित है। वास्तव में अर्थसत्ता और राज्यसत्ता दोनों का मार्गदर्शन शिक्षा या धर्मसत्ता ने करना चाहिये। काका कालेलकर कहा करते थे की शिक्षा सत्ता की दासी है, यही वास्तव है। अंग्रेजी में एक कहावत है – पॉवर करप्ट्स् अँड अब्सोल्यूट

पॉवर करप्ट्स् अब्सोल्यूटली। अर्थ है सत्ता मनुष्य को बिगाडती है। और निरंकुश सत्ता द्वारा संभव बिगाड की कोई सीमा नहीं होती। यही वर्तमान का वास्तव है।

भारतीय जीवन (प्रतिमान) की प्रतिष्ठापना की योजना

- समग्र योजना (समयावधि ६० वर्ष। प्रत्येक चरण १२ वर्ष का। ऐसे १२ वर्ष के पाँच चरण। तीन पीढी का समय।
- प्रतिमान में परिवर्तन की प्रक्रिया : अध्ययन अनुसंधान, लोकमत बनाना, परिवार सुदृढ़ीकरण, उपयुक्त मानव निर्माण, व्यवस्था परिवर्तन, ऐसी पाँच चरणों की चरणबध्द योजना।
- वर्तमान प्रतिमान की और परिवर्तन के उपरांत अपेक्षित भारतीय प्रतिमान की व्यवस्थाओं में स्पष्ट रूप से अंतर समझ में आए इसलिये नीचे प्रमुख भारतीय व्यवस्थाओं के कुछ सूत्र दिये हैं।

शिक्षा व्यवस्था : शिक्षकाधिष्ठित, निःशुल्क और प्रत्येक बालक की अन्यों से भिन्नता ध्यान में रखकर उसे धर्माचरण यानी इच्छाओं को और साधनों तथा प्रयासों को धर्म के दायरे में रखना सिखानेवाली और वैसे प्रत्यक्ष व्यवहार की आश्वस्ति देनेवाली शिक्षा। धर्मसत्ता की प्रतिनिधि।

शासन व्यवस्था : धर्मसत्ता के द्वारा प्रस्तुत धर्म की प्रतिष्ठापना करनेवाला, दुष्टों को अन्याय करने की हिम्मत ही नहीं हो ऐसा, जनता को पुत्रवत् माननेवाला, सज्जनों की और हर प्रकार के श्रेष्ठत्व की रक्षा करनेवाला शासन।

अर्थ व्यवस्था : किसी भीवतंत्र समाज का अर्थशास्त्र का सूत्र होता है – मैं नौकर नहीं बनूंगा और नौकर नही बनाऊंगा। इसलिये परिवार उद्योग आधारित अर्थव्यवस्था। अर्थ का अभाव और प्रभाव दोनों वर्जित होंगे। जो कमाएगा वह खिलाएगा और जो जन्मा है वह खाएगा।

न्याय व्यवस्था : न्याय व्यवस्था का मुख्य काम सत्य की प्रतिष्ठापना करना है। किंतु वर्तमान न्याय व्यवस्था में सत्य की व्याख्या 'जो साक्षी और प्रमाणों से सामने आया है वह' ऐसी विकृत हो गई है। इस के स्थानपर 'यद्भूत हितं अत्यंत' इस सत्य की व्याख्यापर आधारित, हर परिस्थिति में ऐसे 'सत्य' को समझनेवाले न्यायाधीशों द्वारा संचालित न्याय व्यवस्था।

धर्म व्यवस्था : धर्म के शाश्वत तत्त्वों को समझकर उसके अनुसार स्वतः व्यवहार करनेवाली और अन्यों को व्यवहार के लिये युगानुकूल और देशानुकूल मार्गदर्शन करनेवाली धर्म सत्ता। चराचर के प्रति आत्मीयता की अनुभूति और व्यवहार, ज्ञान, समाज के लिये समर्पण भावना, निःस्पृहता, निर्भयता, विवेक और तपस्या के आधारपर शासन को धर्माचरणी रखनेवाली धर्मसत्ता। जब धर्मसत्ता अपने तप से शासन को धर्माचरण करने और धर्म की प्रतिष्ठापना करने के लिये वातावरण बनाती है तब ह धर्म भी बचता है और शासन भी श्रेष्ठ रहता है। भारतीय इतिहास बताता है कि धर्मसत्ता का राजसत्ता को अधर्माचरणी बनने देना यही भारतीय समाज के पतन का मुख्य कारण रहा है।

- शिक्षा, शासन अर्थ, न्याय और धर्म इन सभी क्षेत्रों के लिये और सभी क्षेत्रों में श्रेष्ठ और उपयुक्त मानव निर्माण के लिये विराट का जागरण करना। उपर्युक्त चरणों के अनुसार प्रत्येक क्षेत्र में योग्य, समर्थ मानव निर्माण कर उन के माध्यम से व्यवस्था परिवर्तन के प्रयोग करना। प्रयोग-परीक्षण, सुधार और फिर प्रयोग इस प्रक्रिया से आगे बढते जाना।
- समाज व्यवस्था : या तो निर्दोष वर्णाश्रम व्यवस्था की या उससे भी अधिक श्रेष्ठ वैकल्पिक व्यवस्था की जिस में मूल वर्णाश्रम व्यवस्था के लाभ तो मिलने ही चाहिये, साथ ही में वह व्यवस्था व्यवहार में लाने योग्य भी होनी चाहिये ऐसी व्यवस्था की प्रतिष्ठापना और सबलीकरण।
- धर्म व्यवस्था के नेतृत्व (प्रतिनिधी के रूप में शिक्षा व्यवस्था) में यह पूरी परिवर्तन की योजना चलेगी।

मुक्त संगठन

अपेक्षित व्यवस्था परिवर्तन के लिये पूरे भारत व्यापी एक मुक्त संगठन निर्माण करना होगा। आद्य जगद्गुरू शंकराचार्य ने संन्यासियों का एक संगठन खडा किया था। स्वामी समर्थ रामदासजी ने भी देशभर में अटन कर एक मुक्त संगठन निर्माण किया था। वर्तमान काल में आवश्यक मुक्त संगठन धर्माचार्यों और शिक्षा को भारतीय बनाने में जुटे लोगों को एकत्रित आकर बनाना होगा। शासन के भी अनुकूल घटकां को इस में जोडना होगा। संघशक्ति की इस में महति भूमिका होगी।

परिवर्तन के चरण

क्र	चरण का नाम	शिक्षा	शासन	अर्थ	न्याय	धर्म
१	अध्ययन अनुसंधान	✓	✓	✓	✓	
२	लोकमत परिष्कार	✓	✓	✓	✓	
३	परिवार सुदृढीकरण	श्रेष्ठ शिक्षक निर्माण	श्रेष्ठ शासक निर्माण	श्रेष्ठ उद्यमी निर्माण	श्रेष्ठ न्यायिक निर्माण	धर्माचार्य निर्माण
४	मार्गदर्शक निर्माण	शिक्षक निर्माण और प्रयोग	शासक निर्माण और प्रयोग	उद्यमी निर्माण और प्रयोग	नय्यायिक निर्माण और प्रयोग	धर्माचार्य निर्माण और प्रयोग
५.	फलश्रुति	विद्याकेन्द्र	राज्य	उद्योग	न्यायालय	स्मृति

सावधानी

- परिवर्तन की प्रक्रिया में न्यूनतम या कोई हानी नहीं हो इस के लिये
- बगैर किसी विरोध के आज जो परिवर्तन कर सकते हैं – करते जाना
- अगले चरण के लिये परिस्थितियों में सुधार करते जाना
- सभी व्यवस्थाओं का तालमेल रखना और उन्हें मार्गदर्शन करना अनिवार्य है। यह काम धर्म व्यवस्था के नेतृत्व में, धर्म व्यवस्था की प्रतिनिधि के रूप में शिक्षा व्यवस्था करेगी।
- इसी क्रम में आगे बढते जाता। पहले दो चरण सभी व्यवस्थाओं के लिये समान होंगे।
- उपर्युक्त पाँच चरण एक के बाद एक चलेंगे और साथ ही में साथ साथ भी चलेंगे।

परिवर्तन की संभावनाएँ

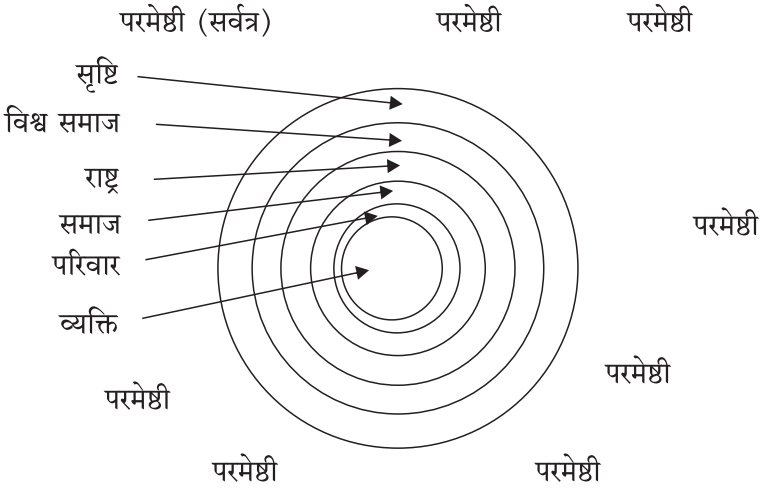
१० पीढियों से चली आ रही अभारतीय शिक्षा और अभारतीय जीवन के प्रतिमान के कारण अच्छे अच्छे विद्वानों को लगेगा की ऐसा परिवर्तन अब असंभव है। किंतु पहले तो हमें यह ध्यान में रखना होगा की ऐसे परिवर्तन भारत में होते रहे हैं। और दूसरे यह कि लाखों वर्षों से चले आ रहे प्रतिमान को यदि अंग्रेज २०० वर्षों में बदल सकते हैं, तो केवळ २०० वर्ष पुराने इस अभारतीय प्रतिमान को बदलना ना तो असंभव है और ना ही इसके लिये ६० वर्ष से अधिक काल की आवश्यकता है।

लेकिन इसे संभव बनाने के लिये भारतवर्ष के चिति और विराट का जागरण करना होगा।

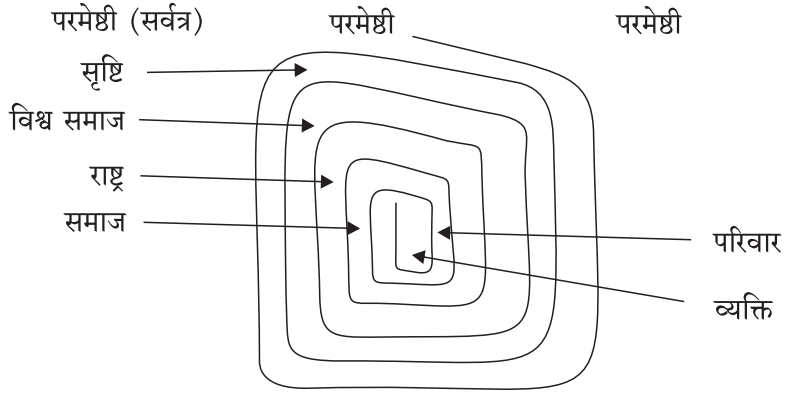
यही पं. दीनदयालजी द्वारा प्रस्तुत एकात्म मानव दर्शन का हमारे लिये संदेश है।

परिशिष्ट :

सृष्टि रचना



समकेंद्रीकृत रचना



अखण्ड मंडलाकार रचना (स्पायरल)

INTEGRAL HUMANISM OF PANDIT DEENDAYA UPADHYAYA – A PHILOSOPHICAL ANALYSIS

Professor. Dr. M. A. Jalihal

Abstract

Today the masses are reduced to bread and materialism. They cannot have a higher vision of life unless shown that vision by educated thinking people. In the long run food, clothing and housing alone cannot satisfy the people. Something higher and loftier is needed. Unfortunately all have been corrupted by the insanity of power politics, greed for wealth and the drive to succeed at all cost. Only intellectuals with an iron core of values can arrest these trends because they will not be compromised just because they need jobs.

Globalization, the present phenomena worldwide, in the general sense means not only global economic order but also global civilization as an integrative process of nations, markets, culture, values, more, etc. The globalization process today is in

its initial stages. No one can be sure about the future shape of the global order. It is of paramount importance to note that the philosophy of Integral Humanism of Pandit Deendayal Upadhyaya advocates a simultaneous and integrated program of the body, mind, intellect and soul of each human being. Pandit Deendayal Upadhyaya's philosophy of Integral Humanism, which is a synthesis of the material and the spiritual, the individual and the collective, bears eloquent testimony to this. He was pragmatic and down to earth in the field of politics and economics. He visualised for India a decentralised polity and self-reliant economy with the village as the base. According to Upadhyaya, "the primary concern in India must be to develop an indigenous economic model that puts the human being at center stage." [Hansen, Thomas, The Saffron Wave : Democracy and Hindu Nationalism in Modern India. Princeton, NJ: Princeton University Press, 1999, p. 8, ISBN 0-691-00671-7.]

Gosling expresses this as, "The philosophy of Integral Humanism is opposed to both Western Capitalist Individualism and Marxist Socialism, though welcoming to Western science." [Gosling, David: Religion and ecology in India and southeast Asia, London New York: Routledge, 2001, p. 124. ISBN 0-415-24030-1] and Téatreault says that, "It seeks a middle ground between capitalism and socialism, evaluating both systems on their respective merits, while being critical of their excesses and alienness." [Téatreault, Mary; Denemark, Robert A, Gods, guns, and globalization : religious radicalism and international political economy. Boulder, Colo: Lynne Rienner Publishers, 2004, p. 122. ISBN 1-58826-253-7].

Subramanian Swamy, in his book Hindus Under Siege, explains: "Integral Humanism Theory recognized that in a democratic market economy an individual has technical freedom of choice but the system without safeguard fails to accommodate

the varying capabilities and endowments of a human being. Since the concept of survival of the fittest prevails in such a system, some individuals achieve personal advancement while others get trampled on or disabled in the ensuing rat race. We need to build a safety net into our policy for the underprivileged or disabled while simultaneously rewarding the meritorious or gifted. Otherwise, the politically empowered poor in a democracy who are in a majority will clash with the economically empowered rich who are the minority, thereby causing instability and upheaval in a market system."

What is important for me in attempting to write this paper, being a person from academics and totally aloof from any party ideologies and seeing the principles from a philosophical (critical) perspective is that, in a subsequent book, India and China, A Comparative Perspective, Subramanian Swamy says Integral Humanism Theory was the only alternative to Marxism and capitalism presented after 1947, but did not gain currency for political reasons. While capitalism suffers from the "one dimensional concept of the human pursuit of material progress", Integral Humanism Theory envisages a system that permits competitiveness while seeking to adjust complementaries and harmonizing material progress with spiritual advancement.

Upadhyaya says that humankind had four hierarchically organized attributes of body, mind, intellect and soul. These corresponded to the four universal objectives or goals of our life propounded in Indian Philosophy and culture, called as the Purusharthas. They are dharma (moral duties), artha (wealth), kama (desire or satisfaction), and moksha (total liberation or 'salvation'). While none could be ignored, dharma is the 'basic', and moksha the 'ultimate' objective of humankind and society. He claimed that the problem with both capitalist and socialist ideologies is that they only consider the needs of body and mind,

and were therefore based on the materialist objectives of desire and wealth.

An attempt is made here to show that a holistic or integral or synoptic approach with a solid foundation of spirituality, as advocated by Pandit Deendayal Upadhyaya, alone can be the solution or panacea to any problems or ills of the present day human beings and the globalized world, irrespective of the political ideology followed by him.

* * *

Upadhyaya rejected social systems in which individualism 'reigned supreme'. He also rejected communism in which individualism was 'crushed' as part of a 'large heartless machine'. Society, according to Upadhyaya, rather than arising from a social contract between individuals, was fully born at its inception itself as a natural living organism with a definitive 'national soul' or 'ethos' and its needs of the social organism paralleled those of the individual.

While wealth has been created for a privileged few, the common man's lot has worsened with sky-rocketing inflation on a daily basis. Globalization has also created pressures and fissures in Indian society. All are fighting with hammer and tong for a slice of the mythical pie that simply does not exist. Liberalization and Globalization have only exposed our society to the coarseness and crudity of capitalism and the greed for mega-riches without giving us any idea as to how that wealth can be created within our lifetime. Even if that wealth is created, how can it be enjoyed by indigent people for whom even two proper meals a day is a luxury! These are the contradictions that must be addressed by our leaders and policy makers. It is here that we need an electorate that is guided by intellectually superior beings like that of Pandit Deendayal Upadhyaya than just street politicians with their give and take variety of politics. The very

foundation of Indian democracy has been corrupted by the need to appeal to the lowest common denominator of the society in public life. No government can get valid mandate by merely making promises of food, clothing and housing.

Since the advent of information technology and instant means of communication, the global world order undergoes radical changes. It is difficult to visualize for definite structural forms, values, mores and attitudes at an exponential rate. The older order is being questioned and is crumbling at the same time. We cannot be sure of anything in a definitive framework of the emerging future world order. We are living in a relational world. There is interdependence of nations just as there is interdependence of individuals. Morality is concerned with the relations between individuals. So also nations are interconnected in various ways and ethics must be concerned with the relations between different peoples of the world living in different countries.

Generally, the term globalization is popularly taken to mean economic transformation to integrate nations and markets economically. This process of globalization of world order is in the making in different degrees. In this scenario there are varied interpretations of the impact of globalization. Accordingly the ethical challenges confronting at each stage of emerging world order hinges on the structure and the nature of the emerging world. In the flux of the globalizing world order what happens in one region of the world does have deep consequences for the life chances of individuals and communities in the rest of the globe. In today's fast changing world, globalization process involves ever-widening, ever-deepening and speeding up global inter-connectedness and integration in every aspect of contemporary social life. Such a process of growing inter-connections and integration is governed by positive and negative consequences

impacting different constituents of the globalized world. It is bound to have not only quantitative but also qualitative changes in the interaction among different constituents. Now global competition is the engine of human progress in economic affairs of globalization. Naturally when globalization reaches its logical end it results in denationalization of economies of borderless world-order in respect of networks of production, trade and finance. It will lead to new forms of social organization supplanting traditional nation-states. Consequently national governments will have to act as transmission belts for global capital. There will be growing diffusion of authority to other institutions and associations, local and rational bodies. Globalization is a real economic phenomenon progressively integrating the global economy and that global capital peremptorily requires discipline and business has to be guided by the ethical principles.

Perverse conception of money as wealth, governed by the motive of profit and competition among the constituents of the globalized world, has lead to the troubles and crises - economic and social. Thousands of years ago, Creon in Sophocles' Antigone said: "Never did man invent a worse device than money. It is money that wrecks cities, that banishes man from their homes; money that tempts and deludes the most honest souls and shows them the way to infamy that teaches them all forms of wickedness and shameless knavery. But those who sell themselves, they shall be punished one-day." (Quotes in K.S. Narayanacharya's, Hindu Society and the Dynamics of Spiritual Evolution, Pub: Kautilya Institute of National Studies, Mysore, 2007, pp. 52-53). The present day situation is as worse as it was then. Therefore are we better today, under the West dominated political and commercial designs and setup? Money does not generate those values of virtues which lie at the foundation of a healthy society. Money can and does promote only selfishness,

isolationism, greed, cruelty and exploitation of numerous forms. Commercial relations of the participating nations would engender these consequences without the ethical controlling discipline of Dharma or Universal Laws of Ethics.

Ethics is concerned with right and wrong, good and bad, the 'is' and the 'ought to be'. Nations with different forms of government will have to be governed by the same Universal Laws of Ethics, but it is very difficult to expect to be agreeable to all and good to all. Because the behavior of the people is regimented by the dogmas of their dictatorial setup – religious or otherwise. Most often mankind does not know what it is after. In fact ethics distinguishes between intrinsic good and instrumental good. Intrinsic good is an end-in-itself. Instrumental good is means to something else. If a nation adopts as its purpose the highest intrinsic good, then it will have different ways of achieving that good. Others with adhoc ends can only promote adhoc arrangements to suit greedy, cruel despots and exploitation at all levels. Among such nations only fear, insecurity, mass unrest without joy in life would be rampant. Contentment and peace, the ultimate ends of life, would be a far away distant goal. Morality, spirituality and ethics are the only means to avoid exploitations. The enforcing authority can only be the unbiased ethical laws of which the keeper of them is the government. Intelligentsia can only be the interpreter. It cannot be arbitrary because at any time you can ask why. Reason must be the arbiter. It will not allow civil wars, by keeping all sections of society by the force of invisible Universal Law of Ethics, i.e. Dharma. Accordingly the goal of the globalized world must be not only economic well being, but also joy, contentment and peace which is called spiritual perfection.

All constituents of global order must aim at the highest ethical ideal, namely good or the invisible Universal Law of

Ethics, i.e. Dharma. In this respect every nation must act in accordance with the two ethical principles of justice and benevolence. Justice means no one country should come in the way of others. This is only a negative aspect. Every country/nation must help and promote the good of others, as best as it can. Whenever we do not repress another individual or group, but allow it room to develop we are just to it. Whenever we help another in the fulfillment of the individual's or nation's moral task we exercise towards him/it the virtue of benevolence. Here, benevolence is only justice made perfect.

Deendayal Upadhyaya was convinced that India as an independent nation cannot rely upon Western concepts like individualism, democracy, socialism, communism or capitalism and was of the view that the Indian polity after Independence has been raised upon these superficial Western foundations and not rooted in what Upadhyay considered to be timeless traditions of India's ancient culture. He was of the view that the Indian intellect was getting suffocated by Western theories, which left a "roadblock" to the growth and expansion of original Indian thought. He welcomed modern technology but wanted it to be adapted to suit Indian requirements. Upadhyaya believed in a constructive approach. He exhorted his followers to co-operate with the government when it was right and fearlessly oppose it when it erred. He believed in Swaraj or "Self-governance".

In view of the fact that human nature has self-regarding as well as other-regarding impulses and instincts the primary feeling for others, like the primary feeling for self, is only the raw material of the moral life of the individual as well as the nation. And the law of the process of moralization is the same in both cases; the dutiful attitude towards ourselves. For, in others, as in ourselves, we are called upon to recognize the individual personality as an end-in-itself. Other people of nation or other countries are ends-in-themselves: their life, like our own, is one

of self-development through self-discipline. Therefore we must treat them as we treat ourselves as ends-in-themselves. The law of individual life is also the law of social life, though in a different wider application. A nation is only one form of social organization in its political aspect. So we must take society and the individual as we find them in fact. The law of the moral life, the law of personality, covers the sphere of social as well as of individual duty, and that law is: "So act as to treat humanity, whether in thine own person or in that of another, always as an end, never as a means to an end". Truly to serve humanity in a global world order therefore is the same moral task in self-development. In serving ourselves, we are serving others; in serving others, we are serving ourselves. For, in both cases, we serve that humanity which must ever be served, and never used.

We must not be misled by the phrase 'social-life', as if society had a life of its own apart from its individual members. Nation is an organization of individuals, and it is they who live not it. Ethical reality, like all finite reality, is in the last analysis, individual. A life of virtue is always to be personal and individual. It must be social No individual lives unto himself. This is so because there are infinite ways in which the life of each is bound up with that of all. Each person as an end-in-himself has an infinite worth. He has a destiny to work out for himself. The destiny of society or nation is the destiny of its individual members. Society or nation exists for the individual. It is the mechanism of personal life. The individualism of the mere individual means moral chaos, and is suicidal. Such a life, as Hobbes puts it, is "Poor, nasty, dull, prudish and short."

Social organization or society or nation is never an end-in-itself, it is always a means to the attainment of individual perfection.

Upadhyaya while addressing thousands of delegates in Kozhikode stated:

“We are pledged to the service not of any particular community or section but of the entire nation. Every countryman is blood of our blood and flesh of our flesh. We shall not rest till we are able to give to every one of them a sense of pride that they are children of Bharatmata. We shall make Mother India sujala, suphala ("overflowing with water and laden with fruits") in the real sense of these words. As Dashapraharana Dharini Durga with her ten weapons, she would be able to vanquish evil; as Lakshmi, she would be able to disburse prosperity all over and as Saraswati, she would dispel the gloom of ignorance and spread the radiance of knowledge all around her. With faith in ultimate victory, let us dedicate ourselves to this task.”

True moral attitude of other persons and nations to him (it), therefore is the same as his attitude towards himself (itself); and accordingly social, like individual, virtue has two sides, a negative and a positive. Negatively the individual or nation must make room for not to hinder them. Positively they are to help them to such a life, the removing of obstacles from their way and the bringing about of conditions favourable to their development. The task of the constituents of global world order must stop there. No man or nation can perform the moral task of self-development for another. There is no proxy here. Each one has to strive through suffering to his final perfection.

Life lies for each in the development of self by self. This is our peculiar human dignity and private and high responsibility. It is not allowed that any one man or nation to come between us and our proper business. We can improve the moral environment of those whom we wish to aid. The will of others may be stimulated by suggestions from another, as to the moral ideal, though no amount of pressure can coerce it. Ideals are potent and once accepted seem to realize themselves.

Deendayal Upadhyaya certainly favoured economic freedom and opportunities for entrepreneurship, and criticized

the government of the day for stifling avenues of investment. On the other hand, he emphasized decentralization of the economy to empower local communities to make economic and developmental choices. He did not favour big business; he preferred the Gandhian ideal of large production from small units, "manufacture by the masses for the masses".

He never admired the prevalent planning process and strongly critiqued all the Five-Year Plans for failing to focus on employment, infrastructure, agricultural production, education, public health, etc. i.e. the problems faced by the Indian society and its people. Upadhyaya spoke of appropriate technology as opposed to arbitrary mechanization, advocated sustainable consumption and set out principles of corporate ethics and social responsibility. What about Upadhyaya's political thought? Integral Humanism believes Dharma is the guiding principle of the state. Dharma is distinct from religion; it is the moral compass of government, the good or the invisible Universal law of Ethics. He rejects statism and espouses liberal notions of individual liberty, within the parameters of social responsibility. His state was secular and unitary, albeit one in which power was decentralized. Upadhyaya accepted that Western concepts of 'nationalism, democracy, socialism, world peace and world unity' were good ideals even though they did not appear to have worked well in practice.

In conclusion, the integral humanism of Deendayal Upadhyay refers to an ideal human being challenged by an imaginable, perhaps utopian, global world. It is about an integral human being, equally spiritual, imaginative and rational, confronted with the three global networks – the functionally-hierarchical one of states, the concurrent one of corporations and the cooperative one of the civil society – he created in order to survive well balanced within the wholeness of existence. Integral humanism looks like a dream, but, unfortunately seems

to be the only solution for the too skilled, tricky and apparent spiritual being who dominates a limited natural environment in a recklessly authoritarian manner, while he is unable to dominate at least his inner and too close natural instincts.

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About the Founder of ACPR Belagavi

Shri Gurudev Dr.R.D.Ranade, M.A., D.Litt, was one of the greatest mystic saints of the modern India. Dr. R. D.Ranade, proposed and profounded that the "Humanity" is the new religion and "Rational Mysticism" is the new secular language for managing "Diversities", for the conflictless unity of peaceful and joyous human co-existence. He was the world known Philosopher. His philosophic literary work from his books "THE CONSTRUCTIVE SURVEY OF UPANISHADIC PHILOSOPHY' to "BHAGVADGITA" as the philosophy of "God Realization" has left behind memorable glorious imprints . He has been Vice-Chancellor of Allahabad University (U.P.) and also Professor, Head and Dean of Philosophy therein.

The International Institution, ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION(ACPR), BELGAUM is founded by him. ACPR is the global call for "Awareness of Unity" given by the modern Prophet,.Gurudev Dr.Ramachandra Dattatreya Ranade. Having conceived the ACPR in 1924 at Pune, he worked and processed on his mission to deliver the ACPR Belgaum, in 1952. ACPR Belgaum is his immortal heritage to the world at large. ACPR's Head Quarters is in Hindwadi, Belgaum, and its Branches are running all over the world spreading message of Dr.R.D.Ranade. As a fitting tribute to the great founder and his vision in the ACPR, Belgaum King-Philosopher-Spokesman of India, President Dr.S.Radhakrishnan took pride in volunteering to inaugurate the Head Quarters of ACPR building at Belgaum in 1965. ACPR is a global gallery where eternity will keep on whispering.

ACPR is a historical, philosophical and spiritual place. National and International personalities in the field of Philosophy, Spirituality and Politics have paid visit and sensed inspiration and peace and prosperity in their life. ''Pathway to God'' Quarterly Journal published by this esteem Institution in English language is reaching to every corner of the planet spreading the message of peace and harmony.